Syn. 8.65.28 Z-16-12

THE PISSE-PROPHET, OR, CERTAIN PISSE-POT *LECTURES.*

Wherein are newly discovered the old fallacies, deceit, and jugling of the Pisspot *Science, used by all those (whether Quacks*, and Empiricks, or other methodical Physicians) who pretend knowledg of Diseases, by the Urine, in giving judgement of the same.

By THO: BRIAN, M. P. lately in the City of *Lomdon*, and now in *Colchester*, in *ESSEX.*

Never heretofore published by any man in the *English* Tongue.

Si populus vult decipi, decipiatur.

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THE PREFACE,

To the Right Honourable, right Worſhipfull, whether more or leſſe dignified, who have been or hereafter may be my Patients, as alſo to the courteous or diſcourteous Reader.

YOur Honour, Worſhip, or other Worthineſſe whatſoever (good reader) hath often heard it ſpoken from the mouth of many a well-read and experienced man in Phyſicke, That (Urina eſt meretrix, vel mendax) *the Vrine is an Harlot, or a Lyer, and that there is no certain knowledge of any Diſeaſe to be gathered from the Vrine alone, nor any ſafe judgement to be exhibited by the ſame; You have been* (likewiſe) *often told, by Phyſicians, that it were*

farre better for the Physitian to see his Patient once, than to view his Urine twenty times: But yet this hath not gained so much credit with you as it ought to have done, because you see the most of them (who tel you so) to entertain the Urine as the onely Index and discoverer of Diseases to pronounce their opinion of the sicke parties Disease by it, and to accept of being accounted skilful in the judgement of water. Divers learned Physicians have likewise written divers Tracts, therein discovering the dangers of taking Physick prescribed onely by the sight of the Urine, & to this end, that they might dispossesse men of that fond opinion, of a Physicians discerning Disease by it, wherewith they have been so long time deluded. To this purpose hath Dr. Cotta written a Book (called, A short discoverie of the unobserved dangers of severall sorts of ignorant and inconsiderate practisers of Physick in England) wherein

wherein, amongſt other Tracts of the ſeverall abuſers of Phyſicke, he hath written one Tractate of the Conjectours by Vrines: therein ſhewing the falſhood, and incertain judgment of Diſeaſes by the Urine. He hath alſo therin ſet down the ingennous confeſſion of a dying Phyſician (made to him being then preſent with him, ſome three or four dayes before his departure) who, being requeſted to commend unto poſterity that skil by wch he had been ſo much admired and eſteemed for judging women to be with child by their Vrine, made this anſwer; I have (ſaith he) long with the felicity of a good opinion exerciſed it, and with tryed certainty know it to be uncertainty, and certain deceit. It is therefore unworthy poſterity, and the name of Art. Read the Tract above mentioned, and you ſhall ſee this confeſſion further amplified. If you pleaſe to take my confeſſion too, you ſhall have it: I for mine owne

part have been so fortunate herein, that I have seldome failed in my predictions of determining a woman to be with child by the Urine, as I have made them believe, when the messenger hath been able to certifie me of the state of the Womans body, and could answer me to certaine other questions touching other signes of conception. Above all the rest, I was once magnified by a Counselers wife for this cunning cozenage (I am not ashamed to term it so) at a festivall meeting at Canterbury, in the presence of two (as I take it) other Doctors of Physick: Shee told them to their faces that I was the cunningst Doctour in all the Towne, for I had told her by her mater that she was with child, and just how long it was since she conceived of it: But had the woman shew'd me, that brought it, no more then the Urine did, I should scarce have adventured to have pronounced her to have been with child: Yet I might

(knowing

knowing the Gentlewoman, how long it was since she had a child, & the distance that she commonly kept in childbearing, as also that she nursed her children her selfe) have pronounced her, and that upon some probable conjecture, to have been with child, though the messenger could not have answered me to such interrogatives (as we use to demand of them before we pronounce a woman to be with child) nor the Urine shew (as it doth not) any thing concerning conception at all. I dare say, that the good Gentlewoman is very confident that I determined her to be with child by the sight of her Urine onely, because I did not intimate any thing to the contrary: Neither is she to be so much blamed for her credulity, as I for my jngling. But to make her and other good women amends (whom I have thus beguil'd) I have in this ensuing Tract set down the fallacies, by which I judged her, and every other

Physician doth judge every other woman to be with child; as also by which we give judgement of the Disease, Sex, and the like, seeming to do it onely by the Urine: which have not heretofore been published (though too much practized of most) by any man in the English tongue. Doctor Hart (*in his book intituled* The Anatomy of Urines) *hath by sufficient argument and demonstration confuted the Pisse-Canons, or Conjectures of Urines, taken from the severall accidents of the same (as the severall colours, parts, contents, substance, quantity, smell) and shewed their falshood in all these, & the many absurdities that have been committed by pretending knowledge of Diseases by all these; I thought it likewise fit to set down the fallacies, by which judgement of Diseases is given by the Urine, to the end that the writings of other men (who have written against this base custome of water-prophesying)*

ing) may gain the more credit, and for the further ſatisfaction of ſuch as yet remain doubtfull whether there be any judgement to be taken from the Urine ſufficient to determine the diſeaſe. To this end therefore I have ſet down the fallacies which have upheld this cuſtome of prating, and predicating ſtrange things by the Urine; And I have penn'd them in the Engliſh tongue, becauſe that meer Engliſhmen (I mean the common people) who underſtand Engliſh only, are and ever have been moſt ſubject to be deceived and deluded. I hope therefore that no Artiſt will be offended hereat, for I dare ſay that there is no ingenuous man, but is of my opinion, and would as gladly (as I my ſelfe) that this baſe cuſtome of Lecturing upon the Urine, were quite thrown & abrogated. What I have therefore done to this purpoſe, I intreat the curteous Reader to accept in as good part, as I have been willing to im-

part the same: And for as much as I have been guilty of this fraud, though I have not long used it, let it suffice that it repenteth me of the same, for I mean never hereafter to shew my conning, or rather cozening, upon the water, and hope that other men will help to beat down this custome, or else all that I have written will be to little purpose. However it will some thing delight the understanding and impartiall Reader, and might profit the ignorant, if they would make use of it to that end for which it was penn'd. As for the stile & method of it, it is poor and mean; but such as best suits with such a poor, base, and stinking subject. I have been enforced a little beyond my own nature, and disposition, to be somwhat faithfull in lecturing upon the Urine, for which cause I may incurre censure of the graver and more modest people: If I have herein offended, I crave their pardon, for I could not well

well avoid it: And let them not tax me of levity, or laſciviouſneſſe, for my life and converſation hath, and ſhall for ever teſtifie the contrary. Howbeit I can claime no priviledge from backbiters, nor immunity from malignant tongues; I refuſe to be tryed by a prejudicate opinion, or the malignant ſpirit of contradiction; and appeal unto the learned, judicious and impartiall Reader, to whom (if I have erred, for it is Humanum errare) *I ſubmit for cenſure; if need be, for correction. And for as much as I fear that the greateſt detractours that I ſhall finde (though it be an old ſaying that the Arts,* Nullum habent inimicũ præter ignorantem, *have no enemy but the ignorant man) are offenders in this kinde; I admoniſh you (brother Piſſe-Prophet) that you be not too buſie in playing the Criticke upon me, becauſe I have (in confeſſing mine own folly) reproved your wickedneſſe, which*

you will hardly forsake. As for the censure of the ignorant (whom you help to retain in this prejudicate opinion) I regard it not. Hos oblatrantes caniculos cum contemptu prætereo; *I passe by these barking Curres (as the Lion doth) with disdain. But if you kick (whose gall'd back I have rub'd and whose sore I have lanced) who are conscious to your selfe of your owne guiltinesse herein, I shall rub harder and lance deeper: and yet if you kick over-much, I shall find a lash to quiet you. I pray therefore let me have your good word, lest you need mine. And so in hope that the learned, judicious, and impartiall Reader will pardon my errours, and that the ignorant Reader will become wiser, and that the delinquent, Reader will become honester, I rest,*

Yours T. B.

The Piſſe-Prophet.

CHAP. I.

Wherein is ſhew'd the errour of the common people (who think that Diſeaſes are to be diſcerned by the Urine) and the fallacies of the Phyſician, who intimate the ſame unto them: As alſo what is to be conſidered of the Phyſician before he pronounce his judgement of an Urine.

THE vulgar ſort are ſo ſtrongly prepoſſeſt (by reaſon of their ignorance) that Phyſicians can diſcern (by the Urine) the Diſeaſe, the conception, the ſex, the parties age, with many other ſuch abſurdities, that I fear it will be an hard matter to diſpoſſeſſe them of that opinion. And

And phyſicians (the more to blame they) have intimated and pretended this knowledge unto them ſo far, as that they wil hardly acknowledge their errours, and relinquiſh this baſery: But when it ſhall appear that the Urine is altogether deceitful, & the Phyſician (that pretendeth knowledg of Diſeaſes thereby) to give his judgement of it by ſuch fallacies and jugling as ſhall be ſhewed & ſet forth by me in this enſuing Diſcourſe: Let the ignorant chooſe whether he will believe his lying oracle or no, and let the Phyſician chooſe whether he wil be honeſter than to uſe ſuch deceit. Yet (I hope) the one will bluſh to have been ſo deluded, & the other to have his conjecturing diſcovered. And now me thinks you long to hear how it is (the Urine giving no certain knowledge of any Diſeaſe in the world) that Piſſe-mongers (for they

they deſerve not the name of a Phyſician that pretend knowledg of Diſeaſes by it) do give judgment of it, and make thee believe that they diſcern Diſeaſes by it, than the which nothing in the world is more falſe. But would you ſo fain know how this can be? Why thus it is, for I will now hold you no longer in expectation; I muſt therfore give unto your ſpecial conſideration two things, (and then I will deſcend unto all the particular Quillets and fallacies that deceiv the ignorant) uſed in the contemplation & beholding of an Urine, which make a man preſume to give judgement of Diſeaſes by it. Obſerve now with me, that the two things to be conſidered are theſe, namely, that Diſeaſes are either *accute, ſharpe,* and violent, as the Plurifie, Peripneumonia (which is the Apoſtumation and inflamation of the Lungs) the Phrenzie, Iliaca paſſio, the

The differences of diſeaſes.

the small Pox, Pestilence, & every sharp Feaver; *Or else diseases they are Chronicall* (that is, of continuance) and lingring, such as proceed from the ill temperature of the humours and disposition of the constitution of the body, such as are the Consumption, Dropsie, Melancholy, Gout, Palsie, Falling-Sickneſſe, Cachexia (which is a depravation of the humours of the body, whereby it taketh away, in man or woman, the appetite from meat, makes the body unfit for exercise, and marres the livelineſs of the spirits and countenanee) and this disease in women is commonly called the Green-Sickneſſe, and it makes both men and women green indeed. But (to omit all circumstances that may be) the Physician always bears these two considerations in minde, namely, that diseases are either acute, sharp, and violent,

violent, or chronical, and of continuance, and more gentle, as aforeſaid, &c. Now, for the moſt part the common ſort of people come or ſend their Waters unto Phyſicians for acute, ſharp, and violent diſeaſes: as the Country-man or Handy-crafts-man (who uſe to labour) for ſome Surfet (as they call it) taken by catching cold (as they think) after ſweating at their ſeveral labours, and your better ſort of people (as they think themſelves, becauſe they uſe no labour) for a Surfet taken by idleneſſe, as ſitting in the Sun, walking, ſporting, drinking of Wine, eating over-much, or ſuch meat as their ſtomach hath not well digeſted, and the like. *You muſt likewiſe* note, that every ſharp diſeaſe hath an hot and burning Fever joyned with it, and that the Urine (for the moſt part) in a burning Fever, is of an intenſe

The nature of a ſharp diſeaſe.

tenſe high red colour; and this colour amongſt all the other uncertain ſigns of Urine (which ſeem to ſhew a diſeaſe, to put a difference between ſharp and chronical diſeaſes, and to diſcover a Fever only) is the moſt certain of all other, and yet uncertain in it ſelf. Such a Urine being brought unto a Phyſician to caſt (as they call it) and being of a red high colour (as I ſaid before) he preſently conceives it to be a ſharp and violent diſeaſe, and then knows for certain, that there is a Fever joined with it; ſo he is now quickly prepared to give his judgement of it, and needs now to do no more, but to give a deſcription of a Fever, to make the meſſenger believe that he perceives the diſeaſe in the Water; but yet he comes to the true knowledge of the diſeaſe, by ſome ſuch parly and expoſtulation

How the Phyſician judgeth of ſuch diſeaſes by the Urine.

tion had with the meſſenger, as ſhews the ſymptomes and affects of the ſick party (though he ſeem to have named them in the deſcription of the diſeaſe to the meſſenger) which truly determine the diſeaſe: and then he names the diſeaſe, looking upon the Water (as if it were there to be found) in ſuch manner as ſhall be hereafter ſhewed; which makes the meſſenger to believe ſo indeed. Now the deſcription of a Fever (and indeed one deſcription will ſerve for any Fever, and for all ſharp and violent diſeaſes) is but to reckon up the Symptomes and ſignes of a Fever (the which we know before that ever we look upon the Water) which are theſe: *namely*, great oppreſſion of the ſtomach by choler, or ſoue other humour, which cauſeth want of appetite to meat; oppilation and obſtruction of the liver and ſpleen,

Signs of a ſharp diſeaſe.

ſpleen, cauſing great heat (which cauſeth great drought, and much deſire of drink) cauſing great pain in the head and back, which likewiſe cauſeth want of ſleep and reſt, from whence proceedeth (oftentimes) raving, frantick, doting, ſenſeleſſe and idle talk. Now to ſay that the ſick party is thus affected (for indeed ſo they are for the moſt part in every reſpect, but at the leaſt in ſome kinde, in every violent diſeaſe) makes the meſſenger to think, that the Doctor doth perceive (that the party is ſo affected) by the Urine, which (by Yea and by Nay) is no ſuch matter: for he dares not alway truſt to this high red Urine, as an infallible ſign of a Fever; for it may chance to be of ſuch a colour by ſome other accident, when the party that made it, is free from a Fever. But admit that the high red colour of the Urine did

That an high and red coloured Urine is not always one infallible ſign of a Fever.

did alway (as it doth for the moſt part) import a Feaver, yet the ſymptomes and companions of a Fever (as heat, drought, thirſt, pain in the head, want of ſleep, oppreſſion of ſtomach, want of appetite, oppilatiõ of the liver and ſpleen, or any one of theſe) are not therein to be ſeen, though it pleaſe his worſhip to play the Antick with the Water, pretending that there are ſuch marks in it as ſhew all theſe things that I have named. Neither doth he preſume to name theſe Symptomes (as heat, drought, thirſt, &c.) from any ſigns thereof in the Urine, but for that he knoweth by dayly experience, that the fore-named ſymptomes and companions of a Fever (as heat, drought, thirſt, &c.) are neceſſary conſequences, and inſeparable concomitants of a Fever: And yet (Oh the pride of man, in ſeeming

to

to be what he is not!) the Piſſe-Prophet doth pretend, that he perceiveth all theſe things in the Water. Theſe things being premiſed, I hope thou wilt be the better able to judge of that which followeth, and perceive how eaſie a thing it is to give judgement of diſeaſes by the Urine (though it be not there to be ſeen) and wilt conceive the fallacies that uphold this cuſtome, and ſo learn to put a difference between an honeſt learned plain-dealing Phyſician, and a prating Empirick, and a Rogue. I will now (for this once) imagine my ſelf to be one of them, and to be in my Chamber or Study ready addreſſed to come forth, to give my judgement upon that high red Water (that importeth a Fever, and ſo a violent diſeaſe) that I laſt ſpake of, and will plainly ſhew you (by the examination

mination of three ſuch ſeveral Urines, brought by three ſeveral meſſengers) in three ſeveral Chapters, how to give judgement of all acute, ſharp, and violent diſeaſes, by the laſt deſcription of the ſymptomes of a burning Fever.

CHAP. II.

What manner of perſons your Piſſe-meſſengers are, how they are handled, deluded, and made to ſhew how the ſick party is affected, and yet to believe that the Doctour perceiveth the Diſeaſe by the Urine.

I Have here already ſuch a Meſſenger (attending my leiſure to give my judgement upon ſuch a Urine) who, being conducted to my preſence, ſalutes my worſhip with good morrow Maſter Doctour, and indeed

indeed the morning is the moſt
uſual and fit time for the view-
ing of Urines: The Queen a
Darkin hath gotten that Art,
that ſhe would not propheſi
thereof after eleven of the clock:
And having thus ſaluted me,
preſents me the Urine, ſaying,
Sir, I deſire your opinion o
this Water, and to tell me
(though the ſick party know
that too too well already) what
the party aileth, and what the
Diſeaſe is; the Meſſenger (whe-
ther man or woman) you muſt
note, is one, who is, as it were
made out of waxe, whom a
Phyſician cannot deceive (nei-
ther would he if he could) not
yet learn any thing out of him
touching the diſeaſe, unleſſe he
himſelf firſt have named it, and
yet he will make a ſhift to
mould him into any form that
ſhall fit his purpoſe beſt, and
will make him by impertinent
queſtions

queſtions (as he ſhall think) to tell him any thing, concerning the ſick party, that he ſhall deſire to know, and yet (like *Hocus Pocus*, who makes his ignorant ſpectatours to think that the Balls are under the Cups, though he have conveyed them away by ſleight of hand, and when they ſee that, to deem him a Conjurer) to think that hee hath diſcovered nothing, and me to be a skilful Phyſician and an honeſt man, when as indeed there is no ſuch matter; for neither is *Hocus Pocus* a Conjurer, though by his nimble conveyance he have deluded his ſilly beholder, or ſo much a knave as they think him, becauſe he hath not done it by any unlawful aſſiſtance; neither am I ſo skilful a Phyſician, though I have made the meſſenger believe that I perceive ſtrange things by the Water, becauſe I

do but deceive the meſſenger; nor ſo honeſt a man as I am eſteemed, though I carry the matter very fair, becauſe I doe not ingenuouſly confeſſe to the meſſenger, and ſo to every body elſe, when I ſhall have occaſion to diſcourſe about it, that there is no certain judgement of any diſeaſe by the Urine, but out of pride pretend knowledge of diſeaſes by it, and to back this knowledge, bluſh not to uſe ſuch deceit and fallacies as hereafter follow. But now to return to the Urine from the Phyſician, and the fool, the meſſenger: *This Urine*, if brought out of the Countrey, is for the moſt part in a glaſſe-bottle, but (if ones in the City) it is brought in an Urinal; it is likewiſe red and high of colour, and that (for the moſt part) betokeneth a Fever. I now therefore (before that ever

The manner of the proceeding of Urine-gaſers.

I can pour the water out of the bottle, or take the Urinal out of the Caſe) rip up all the ſymptomes of a Fever, and ſay, This party hath a great oppreſſion of ſtomach, and no appetite to meat, a great oppilation and obſtruction of the Liver and Spleen, is very hot and dry, deſireth much to drink, hath a great pain in the head, and can take no reſt, and was taken in the manner of an Ague with a grooving in the back and pain in the head, firſt cold and then hot, reckoning up all theſe things (as if I ſaw them there ſo ſoon as ever I look into the water) ſo faſt as ever I can make my tongue belie my heart. And with this deſcription I have made the meſſenger admire my readineſs and skill in judging of Urines, and he verily believes, that I have eſpyed theſe things in the water; but it is far

otherwiſe; for theſe things (that I have reckoned up) are but the uſual ſymptomes and companions of a Fever, and the moſt of them are joyned with every Fever, and all of them and many moe at once are complicate with many a Fever. Theſe things being ſo, I cannot but have hit the nail on the head, for ſome of thoſe ſymptomes that I have reckoned up, muſt needs accompany the diſeaſe; and when I have once named them, the meſſenger preſently anſwers, that the party is juſt ſo affected as I have ſaid: But (as yet) I have not named the diſeaſe, and perhaps omitted ſomething which is expected that I ſhould have named: and the meſſenger is as ready then to ask me, if I perceive nothing elſe by the water, as I was to pronounce my judgement of it before: To whom I anſwer, yes, if you will

will give me leave to tell you; and then perchance aks me, if I doe not perceive a ſtitch, and whether the party have not a Plurifie, I anſwer (looking upon the water as if it were there to be perceived) yes, I well perceive the ſtitch and ſome cough too; and I ſay, that when the cough takes the party, the party is much pained in the ſide; and for as much as I did not name the ſtitch at firſt, I tell the meſſenger, that we uſe firſt to declare the cauſe of the diſeaſe before we come to every paſſion or affect of the diſeaſe, or before we name it: I further adde, that I was not yet come to ſpeak of the ſtitch, (no nor ſhould never have found it out of the water, had not the meſſenger bolted it out) becauſe I had named the cauſe thereof, namely, the oppreſſion of the ſtomach, and obſtruction of the ſpleen,

and meſentery, and that the ſtitch was nothing elſe but a flatuous and windy humour proceeding from thence to the place affected; ſo now I determine the diſeaſe to be (as they ſuppoſe) a Plurifie: And indeed they can better define their own diſeaſes by the ſymptomes and paſſions that they ſuffer, than any Phyſician can doe by the water only. But now as I have been happy in my predictions of the diſeaſe, and rightly determined it to be (as it is indeed) a Plurifie; ſo now I muſt proceed to the preſcription (as it is required) of ſuch remedies as may cure this Plurifie: And now I am here as farre to ſeek (though I know the diſeaſe to be a Plurifie) as if I knew not the diſeaſe at all, nor had ſeen the Urine, becauſe I doe not therein perceive the ſcope and grounds of preſcribing fit remedies

dies (according to the rules of Art) in every reſpect proper to the diſeaſe: *The which ſcope* and grounds are theſe (namely) the parties age, the ſex, the conſtitution of the body, and the ſtrength of it at this time, with divers other accidents, as whether the party be bound in his body, or have a flux and ſcouring, or the like: All the which, nor any one of them can be diſcerned by the Urine, and yet I muſt finde them there if the meſſenger refuſe to tell me (but that they ſeldome refuſe to doe, after that i have given them a deſcription of the diſeaſe, and ſhewed them in ſome part how the party is affected) or elſe I muſt needs erre in my preſcription; for if I ſhould preſcribe (not knowing the age of the party) ſuch a quantity of blood to be taken away from a young youth (ſuppoſe ten or twelve

Indication of curing.

ounces) in a Plurifie, which is the diſeaſe in hand, as ſhould be taken from a man in his full ſtrength, the party might periſh thereby; or if I ſhould take but four or five ounces of blood from a luſty young man (in this diſeaſe) at his full ſtrength, I ſhould do him no good, and ſo hee might periſh on the other ſide: I might likewiſe erre in the doſe, if (not knowing the parties age) I ſhould preſcribe more or leſſe than were proportionable to the parties age in preſcribing purging Potions or Clyſters in this caſe: I might likewiſe commit no leſſe errour if (not knowing the ſex) I ſhould in the forenamed diſeaſe preſcribe bloud-letting to a woman, her natural courſes being broke forth upon her; for I might by that accident expect a ſolution of the diſeaſe without bloud-letting. I might

like-

likewiſe erre, if (knowing the ſexe) I ſhould preſcribe purging Phyſick for a woman in this caſe (not knowing whether ſhe be with child or no) of ſuch a quality as might cauſe her to miſcarry: I might erre concerning the conſtitution of the body, if I ſhould (not knowing the ſame) preſcribe that for a weakly conſtitution of body, which were fitter for a robuſtuous and ſtrong conſtitution: and ſo on the contrary. I might likewiſe erre, if I ſhould (not knowing the ſtrength of the body at this time) preſcribe too ſtrong a Potion, or too much bloud to be taken away, when the diſeaſe hath overcome the ſtrength, and the party is too much debilitated, or if I ſhould preſcribe too gentle a potion, or too little blood to be taken away when the ſtrength is not yet dejected, but ſtands in equall

conteſtation with the diſeaſe. I could ſhew a thouſand ways more how I could erre, and how moſt Phyſicians do erre, that preſcribe phyſick by the ſight of the Urine only; But my intent is to ſhew how many thouſand ways I could deceive thee and make thee believe that I diſcern all theſe things by the Urine (as thou thinkeſt I do) namely, the diſeaſe, the parties age, ſex, ſtrength, conſtitution of body, and the like: I have therefore digreſſed herein from my purpoſe (ſince my intent was not to ſhew the errours that are committed by ſuch as pretend knowledge of diſeaſes by the Urine, but to ſhew the fallacies and juglings that they uſe in giving judgement of it) and ſo fruſtrated thy expectation of this dainty Art; but I hope it ſhall be to thy profit, for thou ſhalt hereby be the better able to

give

give thy Phyſician ſuch inſtructions as he ſhall require, and ſhalt perceive the danger of taking Phyſick preſcribed by the ſight of the Urine only: And now to the purpoſe indeed; but firſt imagine with me, that the laſt meſſenger, having received good ſatisfaction by the deſcription of the parties diſeaſe for whom he came, was ready to certifie me of all the forenamed circumſtances that were requiſite for me to enquire of, as the parties age, ſexe, conſtitution of body, preſent ſtrength, how long the party had been ſick, &c. And I have ſent him away with ſuch *remedies* as were moſt proper for his Pluriſie, directions for bloud-letting to mitigate his Fever, ſome pectoral Phyſick to eaſe his cough, with a Liniment to mollifie, and to diſpel wind, to anoint his ſide withal for his ſtitch, and wiſh him to repair unto

Medicaments for a Pleuriſie.

unto me again within a day or two to certifie me of the ſucceſs of the Phyſick, and how the party ſtands now affected, that if need require, I may ſupply him with further advice. Now in all this (I hope) I have not erred, ſave only that I forgat to tell the meſſenger that the partie was very dangerouſly ſick, and would hardly recover, but yet I have preſcribed him the beſt means that can, by the art of man, be for his recovery, and I pray God to give his bleſſing, and ſo I have quite diſpatched this meſſenger. And now, whether the party live or die, I ſhall be ſure to be magnified for my skill; if he die, for that my predictions prove true; and if he live, for that I recovered him of ſo dangerous a diſeaſe. And now I am ready to encounter with the next meſſenger, who likewiſe brings me another Urine

rine of an high red colour, in giving judgement upon which, I will plainly ſhew how a man may give judgement of all other ſharp and violent diſeaſes by the water (though it do not certainly ſhew any ſymptomes of any diſeaſe, which determine the ſame) and how thou ſhalt get out of the meſſenger every circumſtance neceſſary to the judging and determining of a diſeaſe, as the age, ſex, & ſtrength of the party, and to the guiding of a man in preſcribing of fit remedies, and yet he ſhall not perceive but that thou findeſt them in the Urine; *Sed hoc eſt decipere, non judicare*; but this is to juggle, and not to judge.

CHAP.

CHAP. III.

The craftiest messengers must be the more craftily handled: the action & gesture of the Physician in giving judgement of an Urine: that we come to the knowledge of the disease, and sex, by impertinent questions (as they thinke) put to the messengers, and not by the Urine: the cunning tricks that Physicians have to make the messengers confident of their (falsly) pretended skill; and the flams that they have to evade censure, if they chance to erre in the pronouncing of their judgement.

SUppose this next messenger to be some Nurse or tender of sick persons, who is commonly

{versed

verſed and accuſtomed in carrying ſick folks Urines unto Phyſicians, & ſhe ſalute me, with Maſter Doctor, I have brought you a Water, and deſire your opinion of it: and now I am like to have a hard task of it, and to be ſo put to my trumps, that (if I play not my cards ſure) I ſhall loſe the ſet, miſcarry in my judgment, be accounted a dunce, and loſe my Patient for ever; But I will be aware of that, I warrant you. I now therefore take this craſty wench to doe, and I will handle her as craftily; *I take the Vrinal* of her, and bid her come from the doore of my Parlor, Study, or Chamber (where they commonly ſtand,) unto the window, or light, where *I* commonly give my oracle; and indeed, a man had need of a good light, and a better ſight, that ſhall perceive all theſe things that I muſt finde out of this Urine. Being come to the light

How craſty meſſengers may be deceived.

light (as I am uncaſing the Urinall to look upon it,) *I* ask the Nurſe a queſtion, not whoſe water it is (for that ſhe is enjoyned, nay cõjured not to tel me, eſpecially if it be a woma's, or any thing elſe, unleſſe I firſt find it out of the water) but my queſtion is, How long the party hath been ſick; And ſhe out of modeſty and good manners, can do no leſs but anſwer me to this queſtion, for ſhe thinks this queſtion to be but words of courſe, and that I can gather nothing from hence touching the parties diſeaſe; and ſo ſhe anſwers me a week, a fortnight, two or three dayes, or more or leſſe. But from hence I collect and have ſtrong preſumptions that it is an acute diſeaſe; & if ſhe ſay, A fortnight, I ſhall think it to be only an acute diſeaſe & of the leſſe danger, unleſs there have another Phyſician been imployed already, the which I ſhall

be

be ſure to know, & if there have, I ſhall go n. ar to ſtrike his noſe out ofjoynt, and gaine the Pat ent to my ſelf, and then (if I recover him) *I* ſhall get immortall fame; but if he chance to die, *I* will make a ſhift to ſhuffle off the diſgrace upon my fellow Doctor, for that (as *I* will ſay) ſuch and ſuch meanes were not uſed at the firſt, though haply he have uſed as good a method as my ſelf could have done: But if ſhe ſay that the party hath been ſick a week, *I* ſhall think it is a more acute diſeaſe, whether there have another Phyſician been imployed or no. But if ſhe ſay three or four dayes, *I* then preſume that it is a moſt ſharp diſeaſe, and now I will ſo plant and intereſt my ſelf in the party, as that *I* will prevent anothers comming there, unleſſe it be to a perſon of quality, and then *I* will be as ready to deſire another Phyſician to be called

called, as the ſick party ſhall be to requeſt it, not ſo much that I deſire his aid, or would have him partake with me in the booty, as in the diſgrace, if the party ſhould chance to die. And now I know (by this queſtion, as alſo the water, being high and red, witneſſing the ſame) that it is an acute diſeaſe: *And now I take* the Urinal in my hand, and hold it up to the light, and (looking very little upon it) I ſhake it together, and ſet it down very artificially in the window a-floop, as if I meant to enquire farther of it anon, and that it muſt ſtand ſo a while; and indeed it muſt ſtand ſo a while, and I muſt look but lightly upon it at firſt, or elſe I ſhall not have ſo good an evaſion if I erre never ſo little, nor ſo fit an opportunity to propound another queſtion to the ſetting me forward in the pronouncing of my opinion,

nion, or to the inquiry of ſome other circumſtance (neceſſary to the guiding me in preſcribing fit remedies) as the parties age, ſex, ſtrength, and the like, for this wench will be ſure to hold me to my text. And now go along with me ſtill, and conceive with me that it is a ſharp diſeaſe, (as appeareth by her anſwer) and that I have no ſooner asked her how long the party hath bin ſick, and ſet down the Urinal in the window (as I ſaid before) but that I preſently ſay, This party hath a great oppreſſion of ſtomach, no appetite to meat, with a great oppilation of the liver, and ſpleen, is very hot, deſireth much to drink, hath a great pain in the head, and can take no reſt, and was taken in the manner of an Agne (as they call it) with a grooving in the back, and pain in the head, firſt cold and then hot, as

I ſaid in giving my judgement upon the laſt Urine: and indeed this deſcription will ſerve for any acute diſeaſe, whether it be the Pluriſie, the ſmall Pox, or Maiſels, a fit of the ſtone in the Kidnies, the Squinancy, Phrenſie, Iliaca Paſſio, the Arthritis, or what other ſharp diſeaſe ſoever, wherewith there is a Fever always complicate, or whether it be a ſimple Fever which is primarily the diſeaſe it ſelf; but yet I will not alwayes uſe the ſame deſcription to all commers, becauſe divers meſſengers may come to a Phyſician, and may ſtay for companies ſake to go away together, and might fall to queſtioning with each other what the Doctour ſaid unto them, and ſo might think (if I ſhould uſe the ſame deſcription unto them all) that I could ſay nothing elſe, I therefore vary my deſcription of the diſeaſe, and

Why uniformity in judging is not to be uſed.

and am ſometimes ſhorter in the ſame, and then (if I find by expoſtulation with the meſſenger that I have omitted any thing that I ſhould have ſpoken of) I ſay that it proceeded from ſuch a cauſe as I had already named, and that I ſhould have come to ſpeak of that anon; I am ſometimes likewiſe larger in my deſcription, as I am here in relating how the party is affected, for whom this Nurſe comes: and ſhe is as ready to take me up for the ſame, and ſays, that it is true indeed, that the party can take no reſt, hath no appetite to meat, and was taken (as I ſaid) in the manner of an Ague, but complains not of her ſtomach at all, but cries out, My head, my head, and complains altogether of want of reſt; To whom I reply, that the pain in the head is the chief of the paſſions that the party is affected withall, but yet

that

that it proceeded from the oppression of the stomach, and oppilation of the Liver and Spleen, which being obstructed, send a cholerick fume unto the brain, which inflame the Animal spirits, and cause this pain which hindred rest, and that (if rest were not caused) it would make the party rave, be frantick, and burst forth into senseless and idle talk. Thus having answered this objection, I now begin to touch the Urinal, to see if it have setled enough, but finding it not to have setled enough to my purpose, and to shew me those things that I must find out of it, I set it down again very tenderly, saying, it must yet settle a little better; and then I fall to questioning with the Nurse concerning something that may shew me the sex, for I must find that out of the water too: And now I ask her, what the party

useth

uſeth to do in the time of health, and this is a queſtion that may (ſhe thinks) as well be anſwered without giving me any light of the ſex, as the former queſtion (which was, How long the party had been ſick) of giving me any light of the diſeaſe; but you ſhall hear what I collect from thence. She anſwers, I demanding what the party uſeth to doe, that the party uſeth to do little, ſave onely to go up and down the houſe, to work about the houſe, to walk up and down abroad, to keep a ſhop, to labour, or the like; and from all theſe I have my ſeveral collections. Now if ſhe ſay, that the party uſeth to do litle, ſave only to go up and down the houſe, I preſume that it is the Miſtreſſes of the houſe, or the good-wifes, or one of their daughters, or ſome Gentlewoman in the houſe, but for certain, that it is a womans water,

water, or a maids, for the
ſhould, and commonly do (i
their ſhooes be not made of run
ning leather) keep their houſe
and their work is to walk u
and down the houſe; but if ſh
ſay, the party uſeth to do ſuch
work as is to be done in or abou
the houſe, it is moſt likely tha
it is a maid-ſervant; but if ſh
ſay to walk abroad, I then pre
ſume that it is a mans water
and that it may be the Maſter o
the houſe, or his ſons, or ſom
other Gentlemans, whoſe wor
and imploiment is only to wal
abroad and take his pleaſure; bu
if ſhe ſay, to keep a ſhop, I ſuppoſ
it to be the Maſters thereof, or a
he Apprentice his; or if ſhe ſay
that the party uſeth to labour,
imagine it to be a man-ſervant
or ſome hired labouring mans
ſo by her anſwer to this queſtion
namely, what the party uſeth t
do in the time of health, I diſ
cer

cern the ſexe. And now I take the Urinal again in my hand (for by this time it hath ſtood long enough to ſettle) and now I ſay that it is a womans water, ſuppoſe that her anſwer to my queſtion (What the party uſed to do in the time of health) did inferre as much, that ſhe hath a burning Fever, is ſo dangerouſly ſick that ſhe will hardly recover, unleſſe ſuch and ſuch ſpeedy means be uſed, and yet that all will ſcarce do; and this danger I will always pretend in every violent diſeaſe, though there be no deadly ſign at all; but not to the ſick parties, (for that they cannot endure to hear of) but ſecretly to the meſſenger, or ſome near friend, or by-ſtander, if I be preſent with them; and then if the parry live, I ſhall not ſo much as have my judgement called in queſtion, for ſaying the party would die, but be magnified for that I have recove-

red her of a dangerous diſeaſe; nay, to be ſure to be happy in my predictions and prognoſticks concerning the life and death of my Patients (for they muſt always have a hint of that, although the thought of death be an unwelcome gueſt) I will deliver mine opinion both wayes; I will threaten, or rather pretend the danger of death to the ſick party (if my opinion be deſired,) with a But if ſuch and ſuch means be uſed, you may haply recover: and to ſome by-ſtander, or hanger on, I will ſecretly whiſper that there is no danger at all; or elſe I will promiſe life to the patient, which is altogether wiſhed, and threaten death to ſome other inquiſitour: and thus was a learned Doctour in Phyſick overmatched by a meaner Practicant in Phyſick, at Aſhford in Kent, who uſed this policy in his prognoſticks. I have for

my own part and office, herein delivered my ſelf well enough to this Nurſe in my prognoſticks concerning the event of the womans ſickneſſe, for whom ſhe is come: I have told her how the woman is affected, what the diſeaſe is, and what will be the event; and the Nurſe is reaſonable well ſatisfied herewith, but yet I have omitted ſomething, that ſhe will be ſure to tell me of, for ſince ſhe hath undertaken the matter, ſhe will not go without her errand. So, now ſhe asks me if I perceive nothing elſe by the water? and I imagine well enough what it is elſe that I ſhould perceive by it; for when that queſtion is propounded, it is to know whether the woman be with child or no: to whom I anſwer, that there are many moe things to be perceived by the water (but not at all times) as whether a woman were with child or no,

which is that you look for; but it is not now to be ſeen in this water, becauſe her body is all out of temper, and her water troubled and diſcoloured, but yet I think her to be, and well I may, if ſhe her ſelf think ſo; further tell her, that I could have certainly told, (but yet I lie) if ſhe had brought her water in the time of her health: and ſo ſhe is ſatisfied for that matter, and confeſſeth that ſhe is with child indeed. Having thus ſatisfied her in all theſe things, told her that it is a womans water, in what manner ſhe was ſick, what was her diſeaſe, that it was likely that ſhe was with child (which proves true) and that ſhe would ſcarce recover (which is no great matter whether ſhe do or no) I now begin to cloſe with her, and ask her whoſe water it is; but ſhe will not tell me, and I commend her for it, for ſhe was forbid, and there-

therefore hath vowed the contrary; and indeed ſhe was ſent onely to hear mine opinion of the water, the which, if ſhe like, I ſhall haply hear further from the party, but if not, ſhe hath order to go to another Piſs-Prophet, and ſo if ſhe like not his opinion neither, from him to another, untill ſhe come to him that hits the diſeaſe righteſt (as ſhe conceives) by the water, and he (I dare ſay, the moſt fool and knave of all the three) is the man that ſhall be made choice of to cure this woman; and this is thought great policy in making choice of an able Phyſician. It behoves me therefore to bee my craftſ-maſter in this Art, for elſe you ſee here how I am like to be noſed of a Patient, and to have my skill called in queſtion; for (if I cannot find the diſeaſe by the water) they will ſoon conclude that I know not how to

cure it. This Nurſe tells me indeed (but if ſhe had not told me, I ſhould have perceived it) that ſhe came to hear mine opinion of the water, and that the ſick party would ſend to mee again, when ſhe had heard (ſhe ſhould have ſaid, if ſhe had liked it) what was mine opinion, and I think I have fitted her, and now tell the Nurſe, that it had been fitter they had ſent for ſome preſent remedies, than to know the diſeaſe, or to hear mine opinion of it; ſo I haſte her away with her oracle, bid her be ſure to deliver it ſo as I told her, and tell (but not to the ſick party) to ſome of her neer friends, how dangerouſly ſhe is ſick, and that *I* would (if ſhe think good to make uſe of me) uſe the beſt means to recover her that Art could lead me unto; and now I bid her make all the haſte that may be, but yet (before I let her go)

I thus beſpeak her; in faith Nurſe, I commend thee that thou wilt do thy errand handſomely, and make a Phyſician find the diſeaſe out of the water, and not be gull'd (to tell how the party was affected) as many a fool would have done, but I hope I have ſhewed thee truly how the party is affected, and what is her diſeaſe, and given thee ſuch ſatisfaction as will content them that ſent thee: lo therefore here is for thy pains, becauſe thou haſt put me to it ſo handſomely, and ſo I give her (fearing leſt I ſhould have erred, that ſhe may maintain my credit, and in hope of receiving a better fee, for being ſent for) the crack'd groat, or the Harry groat that was ſent in ſtead of ſix pence, for caſting this water; nay, if it chance to be ſix pence indeed, ſhe ſhall have it all, and ſo I ſhall be ſure to have my meſſage well done, and perhaps

ſhe will tell me that which ſhe denied before; but if not, ſhe will magnifie me for my skill, and J ſhall be ſure to hear further from the party, and have the caſting of all the waters that ſhe can bring me; ſo J now ſend her away, and laugh at her, and the Devil at us both: J laugh at her, becauſe J have couzen'd her, and the Devil, that he hath couzen'd us both, by making her to believe that J diſcern all thoſe things by the water that J told her, and making me to back my pretended knowledge by ſuch fallacies. But do not now imagine that J have been ſo long in hand with this Nurſe, in giving judgement of this Urine, as J have been in penning the circumſtances with the ſeveral actions and geſtures that J uſe in the examination of a piſſe-pot, which J have ſet down to help thy underſtanding, or ſo long as thou haſt been in reading

reading them; but that (as if ſhe had been but now new come in) J take the Urinall of her, propound the firſt queſtion, ſet down the Urinal in the window, and pronounce a deſcription of the diſeaſe: then propounding the other queſtions in order (as J have done before) J define or determine the diſeaſe, tell her that ſuch and ſuch means ought ſuddenly to be uſed, and ſo ſend her away; ſuppoſe therefore that ſhe came but newly in, and is but now new gone out, and ſo J have done with her, and ſent her away in a trice, and am ready for the next commer. But ſtay here a little, let that meſſenger tarry, and conceive with me how one may give his judgement of any ſharp diſeaſe by the water, (though it be not there to be ſeen) in pronouncing my judgement upon this laſt Urine, for J cannot ſtand to inſtance upon many particulars:

The diverſity of actions to be uſed in giving judgement from the Urine.

mark therefore the deſcription that J gave to the Nurſe of the laſt diſeaſe, which J determined to be a Fever, after that J perceived by the Nurſes anſwer to my firſt queſtion (which was, how long the party had been ſick) that it was a ſharp diſeaſe; *now my deſcription was this*; that the party had a great oppreſſion of ſtomach, and no appetite to meat, a great oppilation of the Liver and Spleen, was very hot, deſired much to drink, had a great pain in the head, and could take no reſt, and was taken in the manner of an Ague with a pain in the head, and grooving in the back, firſt cold and then hot, the which deſcription may ſerve for any ſharp diſeaſe in giving judgement of a water; yet J do not affirm, that in every ſharp diſeaſe the party is juſt thus affected in every reſpect, but for the moſt part, for if it chance to fail and be excepted againſt, J have

The ſymptomes of a ſharp diſeaſe.

have ſhewed, how to make it good to the meſſenger, and to ſerve the turn to ſatisfie him, and not the Phyſician and practicant in phyſick. Mark further, that in deſcribing of the diſeaſe, and ſhewing how the party is affected, I do not yet define, determine, or name the diſeaſe, till I have expoſtulated with the meſſenger ſo farre, that I perceive the diſeaſe from thence, and have ſounded enough out of him, to tell him any thing that he ſhall deſire to know of me; and then I determine the diſeaſe to be (as the ſymptomes, when I have ſtrictly examined them, ſhall agree with the meſſengers relation.) A Fever, the ſmall Pox, or Maiſels, a Pluriſie, or the like, looking ſtill upon the Urine, as if I found it there, whereas I hope you well perceive my fetches, which help me out, or elſe Dun might have ſtuck ful faſt in the mire. I hope alſo,

that you perceive how eaſily a man may give his judgement of any other acute diſeaſe by the water, though it do not ſhew it; and now a word or two with this other meſſenger, and then I ſhall have done with acute, ſharp and violent diſeaſes.

CHAP. IV.

The rude ſimplicity of ſuch as ſend their Urine unto a Phyſician without any inſtructions how the party is affected: And the deſperate hazzard that they put their lives in, who adventure to take Phyſick preſcribed only by the ſight of the Urine.

NOw this meſſenger is as rough-hewed as he that ſent him, and is a very plain fellow in his holy-day Jacket, and

nd his busking Hoſe; he was all'd from making of Faggots, r from thraſhing, to go to the Doctour and carry this piſſe that s put up in the Vinegar bottle, nd brought to me to judge of; nd it is a very turbid water, of very high, dark, red colour, y which, as alſo by the meſ-enger, (for I can better tell, by he meſſenger, his geſture, time of coming, haſte to bee gone, nd other circumſtances, what he party aileth, how long he ath been ſick, and whether it e a mans or womans water, than I or any Phyſician can do by the Urine, eſpecially if I lived in a Town or City where I had much Country practice) I con-ceive it to be ſome Country Farmers, his ſons, or mans, his *Hubber de boy*, which is his man-boy, or half a man, and half a boy: But which of them ſoe-ver it be, he hath born it out with head and ſhoulders (for ſo

yous

your Country people use to do before they send to a Doctour) and wrastled so long with the disease, and been so often foiled out, for they do not observe the orders in *Moore* or *Lincolns Inne fields*, where if a man be three times foiled out, it is to stand for a Fall, and he is to wrastle no more for that time, as that he can no longer stand, and yet he is to have one bout more with the disease who hath a cruel second in this Duel, even death it self: And now (if nature be not assisted by Art) this fellow, whose second I must be, is like to be put to the worst, and the disease is like to give him a flat fall upon his back in his Grave, never to rise again untill the resurrection. Therefore if I have any skill, I must shew it now or never: I now therefore take the water to examine it, and think to question with this messenger (as with the former)

former) How long the party hath been ſick, whoſe water it was, and to put him ſuch other queſtions as might ſhew me ſuch other circumſtances which might ſhew me the diſeaſe, and guide me in the preſcribing fit remedies for the ſame; but hee cannot anſwer me one quſtion, not whoſe water it is, nor how long the party hath been ſick, no nor whether it be a mans or a womans water, much leſs the conſtitution of the body, the preſent ſtrength of it at this time, or whether the party bee bound or looſe in his body, with divers other ſuch circumſtances, all the which are ſo neceſſary for me to know, as that without the knowledge thereof, I cannot ſafely preſcribe any phyſick, and yet this fellow cannot tell mee one word, for he ſaith that hee was not told, but was only hired to bring me the water, and to bid me ſend ſomething to help the party,

party, and hath brought eighteen pence or two shillings with him to pay for that which I shall prescribe or send; and all that he can say, is, that such a mans servant came to him to get him to come, but did not tell him whose water it was, nor how long the party had been sick. And now, what on Gods Name, shall I doe in this case? for it is presumed that J know the disease by the water, and all other circumstances belonging to the same, which are requisite for to guide me in the prescribing of fit remedies, and J have pretended as much, and holpen to nurse up folks in this folly, (as other Physicians have done before me) by giving my judgement of diseases by the sight of the Urine, and backing my pretended knowledg by such fallacies as J have spoken of, without the which, neither J nor any Physician in the world can give any judgement

of

of a diſeaſe, nor come to the knowledge of ſuch circumſtances (unleſſe the meſſenger, that brings it, tell us) as may guide us in the preſcribing of ſafe medicines every way proper unto the diſeaſe. J muſt tell you therefore (for mine own part) that I have already, and do for ever hereafter mean to ſteer a new courſe; yet I muſt, for this one time, preſcribe for this fellow, who (being all this while out of breath with his laſt Arthletick combate, and having caught ſuch a wrinch, (though he played ſtrong play, as that he will go near to fall the next bout) is expected to enter the ſands, to revive the quarrel, and to undertake the laſt encounter. I now therefore take the Urinal (ſince the meſſenger can tell me nothing) and look better upon the water, as if J could tell miracles by it, for J muſt now make all the haſte that may be to ſet him

on

What is to bee done, when no inſtruction can be had from the meſſenger.

on foot, ſince he is ſo earneſtly expected by his adverſarie; Now looking *upon the water*, I perceive it to be very craſſe, thick, and turbid, in all places alike, of an intenſe, high, dark, red colour; and from thence I conceive, that according to the fopperous Piſſe-maximes, and rules of our great Piſſe-prognoſticatous, there is a great commixture of ſuperabundant humours, which the ſubſtance of it (as they ſay) being craſſe, thick, and turbid, ſheweth; and that nature is not yet able to concoct theſe humours, for then there would be ſome ſeparation in the Urine, and it would not be in all places alike, but would have ſediment in the bottome, and be tranſparent in the upper part; I conceive alſo that he hath a great Fever, for that the colour ſheweth, being red and high, and that there is great danger, for it is of an high dark red colour, tending to blackneſ

blackneſs. But yet I cannot tell what manner of Fever it is, for I cannot diſcern by the Urine (as common people ſuppoſe) the paſſions and affects of the ſick party, that determine the diſeaſe, and ſhould guide me in preſcribing fit remedies, and therefore I cannot tell whether it be beſt to let him bloud, to give him a purging potion, or Clyſter, or whether his body would now bear any of theſe, or whether I were beſt to give him ſomething to make him ſleep, or ſome cooling Julib, or ſome Cordial Antidote to expel noxious humours from the vitall parts; now which of theſe methods I ſhall beſt uſe (for the meſſenger can tell me nothing) I know not, but however the matter is not great, for the party ventureth but his life, and why ſhould not I adventure my skill againſt it? I now therefore pronounce the party to be

ſick

ſick of a baſtard Plurifie (for it is no matter what J ſay to this meſſenger,) or a Fever, and that the party would hardly recover, further adding, that he ſhould have been let bloud a week ago, and that J feared it would now be too late, but yet J wiſh it to be done, for if any thing in the world recover him, it muſt be that; and if that do it, it is but Hab, Nab, but yet however, J muſt put it in practice; ſo now J haſte away the meſſenger to get a Chirurgion to let him bloud, and tell him where, and in what quantity it muſt be done; and now it is a queſtion whether the diſeaſe, or the life be let out by this bloud-letting: if bloud offending in quantity, or corrupt bloud (offending in quality) putrified by choler in the leſſer veins, be let out, the diſeaſe may chance to be let out with it, and ſo *Mors* or Death may tarry for a ſacrifice, till ſome other

ſickneſſe

ickneſſe take him upon more
dvantage. But if the good
loud, ſeeming to be inflamed,
e let out, when this Fever pro-
eedeth from choler in the
reater veins, or from Flegme,
r other mixt humours in the
omach, Spleen, or Meſentery,
hich ought to be purged, the
fe (in ſtead of the diſeaſe) may
e let out, by loſſe whereof the
bt to God and Nature would
paid. But haply (inſtead of
oud-letting) I preſcribe at ran-
me, (for ſo I muſt do in ei-
er) ſome purging Potion, and
ſet the diſeaſe and a medicine
gether by the ears, and leave
ſucceſſe to fortune. And
w whether the party live or
, I care not: for if he die,
have taught them to blame
ir own negligence, in not
ding any ſooner; but if Na-
e be of ſuch force, that ſhe be
e to withſtand the conflict
ween the diſeaſe and the An-
tidote,

tidote, and ſtart up, and take pa
with the Medicine, ſo that t
party recover, I ſhall have no
attributed unto me, (as the o
ly cauſe of his recovery) than
have deſerved, or than to Go
who in his providence, had be
pleaſed (by the work of Natu
more than by any skill of min
to ſpare and recover him: a
thus you uſe to over-value t
means, whereby (as you ſuppo
you have been recovered, a
though uſed ſo deſperately (a
have preſcribed for this fello
by a methodical Phyſician, p
feſſing knowledge of diſeaſes
the Urine, or uſed quite cont
ry to the rules of Art, by ſo
rude Empirick and Quack-ſ
ving knave, eſpecially, if y
chance to recover; and to u
der-value the beſt means in t
world, uſed by the moſt gr
and learned Phyſician, if
party chance to die: never
tisfying your ſelves, when thi

re ſo come to paſſe, that it was Gods providence, ſaying, (*ſic placuit Domino,*) it was Gods will it ſhould be ſo, and ſo reſting your ſelves contented, but ſtill tormenting your ſelves further, in thinking that this child, that friend, this brother, or that ſiſter might have been recovered, if the beſt means had been uſed, as if God would not have directed thee unto that means, had it not been his will now to take his party unto himſelf. And now, J hope that you perceive by theſe few inſtances, how a man may deceive the wiſeſt meſſenger that you can ſend unto a phyſician with a water, and ſhew you the diſeaſe by the ſame, although it be not there to bee found, and how great danger they put their lives in, that adventure to take phyſick preſcribed by the ſight of the Urine only; and ſo J have done with all ſharp and violent diſeaſes,

eaſes, and am now coming to ſpeak of Chronical, lingring, and diſeaſes of continuance, wherein J mean to ſhew you how to give judgement of them by the water, though in thoſe diſeaſes, it ſhew leſſe than in ſharp and violent diſeaſes.

CHAP. V.

A Recapitulation of thoſe things which have been ſpoken, touching the giving of judgement of the Urine in Acute and Violent diſeaſes: and a Præcapitulation of ſome things neceſſary to be premiſed touching Chronical and diſeaſes of continuance, before we come to the examination of the Piſs-meſſengers, as we have done in ſharp and violent diſeaſes.

AND now, whereas J ſhewed you (before that J came

to inſtance and ſhew my cunning in giving judgement upon Urines in violent diſeaſes) that diſeaſes are either ſharp and violent, (the which J have ſpoken of) or Chronicall and of continuance, ſuch as J am now to ſpeak of next; and that, in ſharp diſeaſes, the Urine is for the moſt part of an high red colour, and that there is a Fever always joined with every ſharp diſeaſe; ſo J ſhewed you that one may give a deſcription how any ſick party is affected in any violent diſeaſe, by reckoning up the common ſymptomes and companions of a Fever, (which are oppreſſion of ſtomach, want of appetite, Heat, Thirſt, Pain in the head, want of ſleep, &c.) and make the meſſenger believe that J perceive the diſeaſe by the water, becauſe J ſhew how the party is in ſome kind affected, the which neither J, nor any Phyſician in the world can per-

ceive in, or by water, but gather by conſequence, when we once conceive that it is a violent diſeaſe; for then we know that there is a Feaver joyned, and that there are ſome of thoſe Symptomes (that I named) joined with it, but yet I doe not know what kind of feaver it is, nor what violent diſeaſe it is (and therefore I do not name or determine it) untill I have expoſtulated with the meſſenger, in ſuch manner as I have already ſhew'd, and therby come to the knowledge of ſome ſpecifical note, or difference, which determine the ſame.

I muſt now likewiſe give you to underſtand (before that I come to examine ſome few Urines, to ſhew you how I give my judgement of Chronical diſeaſes) that in Chronical diſeaſes (ſuch as are the Dropſie, Gout, Palſey, Falling ſickneſſe, Scurvey, French Pox, Green-ſickneſſe, Malacie, which is the diſeaſe of women newly

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conceived with Child, Cough, Head-ach, Mother, and ſuch like) the Urine is no way faulty, but repreſenteth the Urine of healthful; nay oftentimes the moſt healthful men in the world, and yet the Phyſician (ſuch a Urine being brought unto him) muſt ſentence the partie that made it, to be ſick, upon no other proof but only this lying ſtrumpet, and falſe witneſſe (the Urine) ſuborned by the beguiled and ſo ſelf-conceited vulgar, and connived at by the Piſs-Juſtice or Judge, before whom ſhe is brought, who is corrupted for a teſtar, ſometimes for more, and ſometimes for leſſe, and is contented to accept of her evidence for truth, when he knows it to be a palpable lye that ſhe comes to affirme. She is indeed the dumb meſſenger between the Doctour and his patient, who (inſtead of paſſing the relation of his diſeaſe in writing, or by ſome diſcreet meſſenger)

piſſeth his mind in his water, and expecteth an anſwer; But if I ſhould write him an anſwer in a letter written in the ſame language, I doubt he would ſcarce read it. How then ſhall I doe, who muſt anſwer his expectation, ſince the Urine in this caſe ſheweth no diſeaſe at al? Or what oracle ſhall I give? Shall I ſay (ſuch a water being brought unto me) I doe not perceive by this water that the partie that made it is ſick, or ayleth any thing? farre be it from me for thinkiug ſo: If I ſhould return ſuch an honeſt plain-dealing anſwer, both the meſſenger and he that ſent him would perceive me to be diſeaſed in my brain, without the caſting of my water, and would preſently ſay, that I were troubled with the ſimples: For why (would they ſay) have I ſent or brought this Urine if the party be not ſick? Is not this a wiſe Doctour that cannot tell the Diſ-

eaſe

eaſe by the water? This Doctour ſhal give me no Phyſick, for I have gone to ſuch a Doctour (Rogue or Knave you might call him) that hath told me my diſeaſe directly by the water, and he ſhall be my Doctour; and (for me) ſo let him: And thus you grumble at your Doctour, if he honeſtly tel you that the Urine doth not certainly ſhew any diſeaſe, and begin to examine whoſe water it is, and how the party is affected, as alſo the age, ſexe, conſtitution of body, the preſent ſtrength of it, and ſuch other circumſtances as ſhould ſhew him (he not ſeeing the partie) the diſeaſe, and guide him in the preſcribing fit remedies, you preſently ſuſpect him of ignorance, and think that he ſhould tell you theſe things by the Urine. And thus was I lately taxed by a Goſip at *Eaſt-greenſted* in *Suſſex* where I lived and began my

practice) becauſe I was ſtrict in in examining the ſtate of her bodie, that I might not erre in preſcribing her ſomething to give her eaſe of that which ſhe complained of; for it was very ſuſpitious that ſhe was with child, and ſhe pretended that ſhe deſired to take ſomething by my preſcription, but becauſe I asked her ſo many queſtious (the which ſhe thought I ſhould have reſolved my ſelf by the water) ſhe would none of mine adviſe, but reported that I had no skill in waters, and ſaid, I asked her many queſtions but could tell her nothing from the water. I ſpare to name her yet I wiſh that ſhe may chance to read this Story, wherein ſhe may perceive that I could have cozen'd her, that ſhe may bluſh to think that ſhe was ſomuch a fool & thank me that I have canonized her for a fool-Saint, by no other name but the name of

Goſſip

Goſſip; and ſo let her know that I wanted not wit to have deceived her, had not my wil been reſtrained by a beeter reſolution than to uſe ſuch baſe deceipt (to fit the humours of my Patients) as is uſed to delude the vulgar, who think that there is no diſeaſ nor ſymptome thereof, belonging to the body of man or woman, but that it may be diſcerned in the Urine: Yet it is farre otherwiſe, for in theſe Chronical diſeaſes (for the moſt part) the water ſeemeth not to import any diſeaſe at all, and yet the party is irrecoverably ſicke: ſo likewiſe the Urine is oftentimes of an high red colour, and ſeemeth to import a violent Fever, when the partie is not ſicke at all; It may be alſo of ſo good a colour, and conſiſtence, in a violent diſeaſe, as importeth no diſeaſe at all, and yet the party ſick unto death; for confirmation whereof, I will give you two or three inſtances,

out of mine own experience, and referre you to Doctour *Hart* for further satisfaction, who in his Book intituled, *The Anatomy of Vrines*, hath set down many examples out of his own observation, as also out of the most ancient & authenticke Writers, which confirme the same which *I* affirme. First, therefore, to confirme this point, that the sicke party is often irrecoverably sicke of a most Acute and violent disease, when his water seemeth not to import any disease at all; I had a Urine brought me (when I lived at *East-Greensted in Sussex*, where *I* was then a young practicant in Physicke) which did not seem to import any disease, but was of a better colour and consistence then mine own, who was in perfect health, in so much that I could not discern thereby that the party was sicke, much lesse that he was sicke unto death of a violent disease: But *I* did not tell

tell the meſſenger that brought it that I did not perceive by the water, that the partie was ſicke, for then I might have ſhew'd my ſelfe to have been a foole, and to have had no skill in waters, as that Goſſip thought me that I laſt ſpake of; but thus I handled the meſſenger; I asked him how long the partie had been ſicke, and he anſwered me, a weeke; from whence I knew it was a violent diſeaſe, for elſe I ſhould (if I had not put him that queſtion) have thought it to be a Chronical diſeaſe, and ſo ſhould have given a wrong deſcription of the ſame, becauſe the water ſeemed to import no diſeaſe at all: So when I had gathered by his anſwer to that queſtion, that it was a violent diſeaſe, I likewiſe knew that there was a Fever joined, and gave him but the deſcription of a Fever, to ſhew him how the partie was affected, and he was very well ſatisfied therewith, and

thought I perceived the diſeaſe in the water. Now having given this deſcription, how the partie was affected, & that he had a Fever (and indeed a man needs not to ſay any more, what kind of Fever ſoever it be) I fell to ſome conference neerer to the matter (with the Meſſenger) whereby I came to underſtand the diſeaſe better then by the Urine: and now I begin to tell him the danger that the partie was in, and he deſires me (for the meſſenger was kinſman unto the ſicke partie) that I would be pleaſed out of charitie (for the ſicke man was poor, by profeſſion a Shooemaker, by name *John Lintell*) to goe alone with him, and to ſee him, the which I granted, and went along with the meſſenger to ſee this ſicke partie, whom I found lying in his bed, not able to ſtirre himſelf, ſicke of a peripneumonicall Fever (which is the Apoſtumation and inflamma-

tion

tion of the lungs) with all the ſignes of death in his face upon the eighth day of his ſickneſſe, with ſharp noſe, hollow eyes, red cheeks, a great pain in his back between his ſhoulders, and a great oppreſſion of his ſtomach and pectorall parts, in ſo much that he could ſcarce breath or ſpeak, but with ratling in the throat; all the which when I had well obſerved, I put him in mind of his mortality and preſent imminent danger, gave him the beſt inſtructions I could to prepare himſelfe for that ſodain change of this life for another, that was like to be, & ſo took my leave of him: but before I could get away, I was deſired by ſome of his friends that were about him, to tell them (for they think that we can ſurely tell, or elſe that we are not our craftſmaſters) whether he would die or no; and I took upon me to determine his death before eight of the clocke

the next night, within halfe an houre of which time he dyed: But (before I could get out of the chamber) they began to whiſper, as the manner is, and to ſcoff me to my face, ſaying amongſt themſelves, that they did not perceive but that he might live as long as I; but my predictions proved ſo true, and were ſo ſoon accompliſhed, that I came off from that their cenſure with more than ordinary credit, for as much as I had prefixed ſo ſhort a time of his life, and the event (death) following now ſo neere the utmoſt bounds and limits of the time. Yet I confeſſe ingenuouſly, that I was too peremptory in determining his death within ſo ſhort a time, or by ſuch an houre, for I had told them that he could not live untill ſuch an houre (which was eight of the clock) and that, if he ſhould eſcape that hour, that he would recover; But yet both of

theſe

theſe predictions might have proved falſe, for he might both eſcape that houre, and yet might not recover (though I ſaid he would, if he paſſed that houre) but dye within a few dayes or houres after: Neither did I pronounce my judgement from any grounds of Art, that did determine his death within ſuch an houre, but only by coujecturall probabilitie; for your cunning men, or Conjurors, nay the Devill himſelf, cannot otherwiſe than upon conjecture determine a ſicke mans life unto an houre, unleſſe you make him one of the Almighties ſecret counſell. Nay I dare affirme, that the Devils may, and often are deceived in their conjeſture and calculations touching the life and death of men, and yet their naturall knowledge is farre more then mens, for they are ſpirits; and their acquired knowledge is as much beyond mens, becauſe they

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are antienter then men (even from the beginning of the world) and are not ſubject to the ſame mortality than man is, who (before he come to begin to have underſtanding) is in his Grave. I ſay therefore, that no Phyſician, nay the Devills (who are ancienter than *Æſculapius* or *Hippocrates*, or any of that race) cannot determine the life and death of a man, but upon conjecture, and may be deceived; but yet you look that a Phyſician ſhould be able to doe it, and not to erre, becauſe ſuch an event doth oftentimes accidentally follow ſuch a peremptory concluſion as this of mine was, that this party would dye within ſuch an hour. It is true indeed, and I might truely ſay (the nature of the diſeaſe, and the ſtrength of the body, with all other ſignes of death being well cõſidered) that I thought the partie would ſcarce live untill ſuch

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an houre: but if I ſhould ſay (without any qualification of the ſenſe) that the party would not live untill ſuch an houre, and that he would recover if he ſhould paſs that hour, you might think that I ſpake without my book, for I could not ſay ſo, but that I muſt ſpeak more than I know, and ſo derogate from the providence of God, in aſſuming that knowledge unto my ſelfe that belongs only to him. I was likewiſe called to anorher luſtie young man (one *John Duffield* by name) in the very ſame Town very ſhortly after, who was ſicke of the very ſame diſeaſe, in the ſame manner, whoſe friends were very importunate at me to be tampering with, and to uſe my beſt skill to recover him, but I perceived that there had another Quack been tampering with him before, who had omitted the opportunity of letting him blood, and found him ſo farre and in

ſuch

such ease debilitated, that now there was no place for bleeding, unlesse I had been contented to have undergone the scandal that would have soon ensued; so I wished them to send for the Physician of the soul, and told them, there was no place for my Art: For, had I caused him to have been let blood, he would have goneneer to have dyed under the Chirurgians hands, & then they would not, have stuck to have said that I had kill'd him; for it was afternoon, and almost night when I was called unto him, and he dyed before the next morning: Yet (as I said before of the uncertain judgement of diseases by the water) his water was of as good a colour and consistence every way, as any healthfull mans, yet notwithstanding I gave my judgement so upon this Urine, as that I satisfied the messenger; for I asked the messenger, How long the party had been

been ſicke, who anſwered almoſt a week; from whence I gathered that it was a violent diſeaſe, although the water did not witneſſe the ſame, and ſo gave the deſcription of a Fever, which ſhewed how the party was affected, and made the meſſenger think that I perceived his diſeaſe in the water; but you (I hope) well perceive how I did it, and how a man may be ſick unto death, his Urine ſhewing no diſeaſe at all and if a Phyſician can ſatisfie the meſſenger, and ſeem to deſcribe the diſeaſe, by the Urine, notwithſtanding. So now I proceed to ſit in judicature upon this modeſt harlot (the Urine) who in Chronical diſeaſes ſeemeth to import no diſeaſe at all, and yet ſhe is caught *ipſo facto* in her cloſe tricks, for which ſhe is come to publick cenſure. But firſt, before I come to examine this ſtrumpet, I muſt further ſhew you how I come to know certainely

tainly whether it be a Chronical diſeaſe or no, ſince ſhe is (namely the Urine) ſo perfidious as that there is no credit to be given to any thing that ſhe comes to give in evidence concerning the ſtate of any ſick or well bodies water whomſoever: *Now that I diſcern* (namely whether it be a Chronicall diſeaſe or no) by the ſame queſtion that I propounded in giving my judgment upon Urines in violent diſeaſes; and that queſtion was this; I onely asked the meſſenger how long the party had been ſick, by anſwer whereunto I am certified, or at leaſt have ſtrong preſumption, whether it be a Chronical or violent diſeaſe; for if the Piſſe-poſt ſay a week or leſſe, I then preſume that it is a violent diſeaſe: But if the Piſſe-bearer ſay that the party hath not been very well a good while (which is their anſwer commonly in a Chronical diſeaſe,

How a lingering diſeaſe is found out

eaſe, when we ask how long the party hath been ſick, for indeed they are not ſick in moſt Chronical diſeaſes, but are illiſh or not well) I dare ſay then that it is a Chronical diſeaſe; and when I have once received this anſwer to the fore-named queſtion, (let the water be of what colour ſoever it will, or whether I ſee it or no, I care not) I know how to give an anſwer that ſhall pleaſe the meſſenger, and fill his bagge, but put nothing in it; and though the water ſhew no diſeaſe at all, (for ſo it falleth out for the moſt part, as I have already told you, in theſe Chronical diſeaſes, that I am now to ſpeak of next;) yet I will find the diſeaſe (for which the party ſent it) out of it: nay, (if the party ſhould have no diſeaſe at all, but ſend his Urine to ſee if he be not inclining unto ſome ſuch hereditary diſeaſe as his Parents have died of, or been

ſubject

ſubject unto, as the Gout, Stone, Conſumption, or the like) J vvill ſhake it into the danger of falling into the ſame, or ſome other diſeaſe of no leſſe danger, for that they always fear, and love to be warned of, though they have obtained ſuch a conſtitution of body as is not obnoxious unto their parents diſeaſes: and thus J muſt do, if an Urine be ſent, though the party be well, or but a little out of tune, by reaſon of the leaſt diſtemper that may be; for there is no ſuch conſtitution of body, but that it hath its proper infirmities, the vvhich muſt be diſcerned (ſince there is ſuch a cuſtom) by the Urine; and J vvill finde them out, and more than there are, by it, if once J come to lecture upon it, or elſe let them blame my judgement; ſo then (J trow) there vvill be work for the Tinker to prevent an hole in Nature, vvhere there vvas never

like

like to be a breach. But (J pray) may not this Phyſick-tinker (vvho pretending ſuch knowledge by the Urine, is conſtrained to back his pretended knowledge by ſuch baſe fallacies) may not (J ſay) nay, vvill he not, think you (under pretence of fortifying that place vvhere you fear a breach) grate an hole in another to let in diſeaſes, to make himſelf continual vvork, the vvhich (at laſt) vvill let out that precious liquor of thy life, that thou vvouldſt bee loth to loſe? But J leave that to thine own charity to judge of; and ſo betake my ſelf to my Study, to come forth from thence in my gown and my cap, to entertain the next Piſſe-bearers, vvho now begin to come thick and threefold; J muſt therefore be gone to my Study, from vvhence you ſhall ſee me come forth preſently, and hear me pronounce true judgement, upon the falſe evidence

evidence of the ſuborned witneſs (the Urine) on the delinquent (the ſick party) though he be abſent, and not here to ſpeak for himſelf.

CHAP. VI.

After what manner (if divers Piſs-meſſengers come together) they muſt be examined: How to ſhew (by the Urine) the Sexo, whether a woman be with child or no, how long it is ſince ſhe conceived of it, and whether ſhe ſhall bring forth a boy or a girle, although the Urine ſhew none of all theſe.

AND now I am in my Study indeed, and you think (I ſuppoſe) at my book, in earneſt conſultation with *Hippocrates*, or *Galen*, or ſome other learned Phyſick Author; but if I be looking upon any book at all, it ſhall rather be *Gordonius* his tractate of the Cautions of Urines, wherein he teacheth a Phyſician, (tho[ugh]

(though I think his intention was to teach him not to be deceived by the Urine) to deceive the people by the ſame: otherwiſe I am meditating how to handle every piſſe-pot-bearer upon any occaſion whatſoever: and my mind being now ſet more upon the benefit that comes to my ſelfe by the Piſſe-pot, than to others by my ſtudy, I mind my gate or doore more than my book, though I am in my ſtudy (where haply, my name being up, I have a bed, and am lying upon it, and ſhould have lain there till noon, had I not been interrupted) and hear a great knocking at my gate, and muſt my ſelfe (in my mans abſenſe) be fain to goe ſee what the matter is: ſo to my gate I trudge, in all precipitious haſt, with a quick pace and a ſharp looke, importing greater buſines than to examine a Piſſe-pot, where I find three or four Piſſe-

meſſen-

meſſengers at once, (with their Urinals under their aprons) whom I uſher into my Hall, and there begin (before I take them aſide apart to Lecture upon their waters) to look very ſternly upon them, and ask them very haſtily, (to the end that I may daſh them ſo farre out of countenance, that they may not be capable of conceiving whether I erre or no in giving my judgement on their waters, and to make them the more ready to tell me whatſoever I ſhall demand of them) what they would with me, where they live, whoſe water it is for whom they come, &c. And they are all ready to preſent me their waters, looking who ſhall be diſpatched firſt: but before I take any of their Urinals of them, I ſound them how farre I ſhall be puzled with them, diſpatching them firſt, that I ſhall be leaſt troubled withall. To the firſt, therefore I ſay, where live you? and ſhe anſwers

ſwers, at ſuch a place, naming it: I further ask her whoſe water it is? and ſhe ſaith her Miſtreſſes: I ask her alſo who is her Miſtreſſe, to which ſhe anſwers me very orderly, and is now ready to put forth her Urinall unto me, but I doe not yet take it, nor I ask her no more queſtions, for ſhe will be ready to tell me whatſoever I ſhall demand: I come therefore to a ſecond, and ask her where ſhe dwells, and (ſhe having told me) I likewiſe ask her whoſe water it is that ſhe hath brought, and ſhe ſaith a Gentlewomans, who deſired her to bring it unto me, and ſhe is ready to give me her Urinall, but I refuſe it: I goe now to a third, and ask her (for they are for the moſt part She-piſſe-bearers in a great Town or City) where ſhe dwells, and that ſhe is contented to tell me: but when I ask her whoſe water it is, ſhe pauſeth here, and begins to

make a doubt whether ſhe were beſt to tell mee that, or no; and therefore anſwers, that it is a friends of hers: I then ask her what friend it is, and whether it be a mans or a womans water; and ſhe tells me, that I ſhall perceive that by the water, (thinking that I can or ought to doe ſo indeed) when I look upon it, and holds forth her Urinall unto me, in hope that I will diſpatch her firſt, but I refuſe to take it, for I am like to be puzled with her, and it will require more time and Art to anſwer her than both the other, and therefore ſhe ſhall tarry to be the laſt anſwered for that trick. I now therefore take the Urinall of her that told me that it was her Miſtreſſes water, and ſingle her out from her fellows, and bid her follow me into another room (for I muſt not let ſeverall meſſengers hear what I ſay to each other) becauſe I may chance

chance to ſtop two gaps with one buſh, and to give the ſame anſwer and deſcription of the diſeaſe to all them three, (and indeed one deſcription will as well ſerve for all Chronical diſeaſes, as the deſcription of a Fever for all violent diſeaſes, as I have ſhewd you) and then they would think that I puld the buſh out of one gap to put it into another, and that I could ſay nothing elſe. I having therefore took the maid into another room, bid her come to the light, and as I am taking the Urinall out of the caſe (perceiving it to be of a ſubcitrine or pale colour, which ſeems not to import any diſeaſe) I preſently ſay, Maid, thy Miſtreſſe goes up and down: and ſhe anſwers, yes forſooth; and imagines no leſſe now, but that I perceive the Idea or ſhape of her Miſtreſſe in the water, and thinks that I can tell any thing elſe by the ſame, and that I ſhall not now

need to trouble my self in asking her any more questions, for she tells me that her Mistresse goes up and downe indeed, and that I had said very right, and tells me, that her Mistresse desired that I would certifie her whether she were with child, or no; so I now set down the Urinall in the window, and tell her that it must stand so a little while, and settle, and then I will tell her presently. *In the mean time,* I fall to parley with the maid, and ask her, whether her mistresse have had any child or no, and how long (if she have) it is since she had one; and she saith, a year, a year and an half, or almost two yeares: and (indeed) most childing women goe a year, or neer upon, and many a year and half, and some two years before they conceive with child again, especially if they nurse their children themselves. *I ask her likewise,* if she can tell whether her Mi-

Ordinary times of conception.

Miſtreſſe have her naturall courſes monthly or no, or when ſhe had them; to which ſhe anſwers, that her Miſtreſſe bid her tell me, that ſhe hath not had them this tenne weekes, and therefore tells me that ſhe thinks ſhe is with child, but would deſire me to reſolve her; *And I may* quickly doe it without any more looking upon the water, for the tale (that this wench hath told) ſhews plainly that ſhe is with child, and the ſodain ſtoping of the courſes in a marryed woman (that enjoyed them monthly before) is the moſt certain token in the world, that I know, that that a woman is with child: it is likewiſe the apteſt time for a woman to conceive immediatly after ſhe hath had them, neither can I nor any other Phyſician tell, but by this token, (which is the moſt certain of all the reſt) agreeing with other ſignes of conception, which the water

The ſigne of conception in married women.

ſhews not, whether a woman be with child or no, and yet for faſhion ſake I take the Urinal in my hand again, and fall to peering into it (as though I looked for ſome little child there) *And ſay now to the maid*, that her Miſtreſſe is not very well in her ſtomach, hath no appetite to meat, is ill in her ſtomach in a morning, and apt to vomit after meat (and ſo are moſt childing women at this time) and ſay, that ſhe is a quarter gone with child, which jumps juſt with ten weeks, according to the common computation of a womans going forty weeks: but I do not ſay, that ſhe is ten weeks with child, or juſt ſo long as ſince ſhe had her natural courſes laſt, for that would make them ſo cunning (in time) that they would not ſend their waters to a Doctour to caſt to know whether they were with child or no, but I ſay, ſhe is a quarter gone with

Other ſigns of the ſame.

vvith child, which is but as much as to have ſaid ſhe is ten weeks with child, or juſt ſo long as ſince ſhe had her courſes laſt, vvhich vvas (as the maid told me) ten vveeks ago. *I further ſay*, that ſhe is with child of a boy, and to ſay ſo, is an even lay; yet, leſt it ſhould prove falſe, I ſay (looking upon the water very earneſtly) that if it had been brought when it had been warm, or vvhen ſhe had been quick vvith child, or ſome ſuch like flam, I could have told her certainly vvhether ſhe were vvith child of a boy, or of a girle, but I verily think it vvill be a boy; ſo now, if it chance to be a boy indeed, it will be granted that I knew for certain that it would be a boy, and I ſhall be accounted one of the rareſt Doctours in the Town; but if it chance to be a girl, the flam, that I gave to the maid, and the truth of my predictions

How you are to deal with thoſe who deſire to be reſolved, whether the child is like to be a boy or a girle.

in determining the Gentlewoman to be with child, and telling her how long she was gone with child, will help to bear out the other, so that I shall not have my skill one jot abated thereby. I now therefore tell the maid, (as if she had come in but now) that her Mistresse is not very vvell in her stomach, hath no appetite to meat, is inclining to vomit after meat, is vvith child a quarter gone, (and as I think) of a boy, and that it were very convenient for her to take some corroborating Electuary to strengthen and settle her stomach, though she be with child; nay, I tell her, that it will bee good, not only for her, but for her child also; and I bid her tell her Mistresse, that it will make her child to prosper the better within her, and make it the more lively, so that she shall be the better able to bring it forth with the more ease; nay, I tell her

her, that it will make her bring forth the more wiſe and underſtanding child. And ſo I have done with the maid, bid her remember me to her Miſtreſſe, and be ſure to tell her what I had ſaid: and now I am ſure that I ſhall get a fee for my ſelf, and a feeling for mine Apothecary; for what woman (being with child) would not have it to proſper within her? but would ſhe not more gladly bring it forth with eaſe, and moſt gladly (it being brought forth) have it prove a wiſe and underſtanding child? I dare ſay ſhe would, though for no other end, but (meerly out of pride and emulation) to have it wiſer (that is, wittier, and more ſharp-witted) than her neighbours, and not ſo much out of deſire that it ſhould attain true wiſdome: but whatever her drift be, it skills not; I muſt bethink my ſelf of ſomething to perform that which I promiſed,

for this Gentlewoman will repair unto me for ſuch an Electuary as I ſpake of; to which purpoſe, I have the moſt admirable receipt in the world, I learned it of a proud Goſſip very lately, into whoſe company I light by chance, vvho vvas very inquiſitive to learn where ſhe might get ſome Quinces, and in a proud ſcornful manner queſtioned vvith me concerning the nature and vertue of them; who told her that they did corroborate the ſtomach, and vvere cooling and reſtringent, and therefore good againſt vomiting, and fluxes; at which ſhe ſeemed to ſcorn, and ſaid, that ſhe had heard a learned Doctour ſay, that they being eaten of a great bellied-vvoman, vvould make her bring forth a wiſe child, as if I could not as well tell how farre they conduce to the producing of a wiſe child, as her learned Doctour. But ſuppoſe Marmalade,

lade, or ſome other confection of Quinces alone to be admirable for that purpoſe, yet I have learned more wit than to tell this Gentlewoman ſo, or to give her a box of Marmalade, and bid her eat often of it in the morning faſting, and before and after meat; no, ſhe would then under-value my skill, and ſcarce think me worthy of a fee; but I preſcribe her an Electuary, wherein Marmalade, or ſome other confection of Quinces is the chief ingredient, but I mix therewithall ſome *ſpecies* or conſerves to ſeem to preſcribe ſome rare, curious thing, though Marmalade alone would have done as well: I ſhall ſerve this Gentlewoman even ſo, and ſhall preſcribe her ſuch an Electuary, which may haply ſtay her vomiting, and corroborate her ſtomach, ſo as ſhe may have a better appetite to meat, and her child may become the more live-

ly, and proſper the better within her; but whether it will make the child ſo wiſe as to know its own father or no, I know not; I dare not promiſe: but let her now ſend vvhen ſhe vvill, for J am provided for her; and ſo J have done vvith her maid, and ſent her away, and am ready to encounter with the ſecond (and to ſend her away as wiſe as ſhe came) who told me that it vvas a Gentlewomans vvater that ſhee had brought.

CHAP.

CHAP. VII.

That Phyſicians are often fain to reckon up moſt of the Symptomes that accompany all the Chronical diſeaſes of all the parts of the body (from head to heel) untill they hit upon that which the meſſenger looketh for, becauſe the Urine (for moſt part) in a Chronical ſickneſſe, ſeemeth not to import any diſeaſe at all: and that a Phyſician (if he give a falſe deſcription of the diſeaſe, ſo that he be taken up by the meſſenger for the ſame) muſt make it good however.

I Am now come forth with the Maid, whom J have diſpatched, and bid the ſecond meſſenger follow me into the ſame room where J gave my Oracle unto the Maid: where being come, J ſay, come (good woman) give me thy Urinal, and

and tell her (the Urine being of ſuch a colour, as importeth not an Acute diſeaſe, that is of a high red colour) that this Gentlewoman vvalks up and down, hath a crude ſtomach, no appetite to meat, and is (if ſhe feed liberally) ill after it, and by reaſon of the ill diſpoſition of her ſtomach, is often pained in the head: and here ſhe ſtops me before J run any further (for elſe J might chance to reckon up moſt of the Symptomes that accompany Chronical diſeaſes, till J hit upon that vvhich the meſſenger looked for) and ſo takes me off, and ſaith, ſhe is troubled vvith a great pain in the head indeed, but doth not complain much of her ſtomach: and then J reply, that the pain in the head proceeded from the ſtomach and parts thereunto adjoining, and that the ſtomach is always acceſſary to the diſeaſes of the head, and that J named

ned the illneſſe of her ſtomach, firſt, becauſe it was the cauſe of her diſeaſe: and having once given a deſcription of a diſeaſe, I muſt be ſure to make it good, vvhether it be true or falſe; for if I had (for a deſcription of a diſeaſe) ſaid that ſhe had been troubled vvith an oppilation of the Liver, and pain in the head, (the meſſenger anſwering, no, Maſter Doctour, ſhe is troubled vvith an illneſſe, and pain in the ſtomach) I vvould have ſaid, it is very true indeed, and I ſhould have told you ſo, had you not interrupted me, but yet I would maintain it very confidently, that it came from the head (for the ſtomach and head do mutually offend each other) and vvhat could ſhe have ſaid to the contrary? or if when I had given a deſcription of the diſeaſe, ſhe had ſaid, Maſter Doctour, ſhe is much as you have ſaid, but do not you perceive that ſhe hath

a very vveak back? to which J anſwer, yes marry hath ſhe (for elſe why ſhould ſhe ask me?) and ſomething elſe too, vvhich J ſhall tell you preſently; and then J take the Urine and look upon it, and ſhake it together, and ſet it down in the window to ſettle, pretending that it will ſhew me ſomething elſe anon. In the mean time J gather by conference with the meſſenger whether it bee a married vvomans, or a maidens vvater, and then J take the Urinal and ſay (if it be a married vvomans) that ſhe hath a very vveak back indeed, and that ſhe is troubled vvith the Whites, which is a diſeaſe that very many women are troubled withal, that complain of vveak backs: ſo now J have made amends for not naming it at the firſt amongſt the other Symptomes: and now ſhe thinks that J have found it out by the vvater, never dream-

ing

ing that J conclude, that ſhee hath a weak back, from her queſtion, and adde, that ſhe hath the Whites, as a diſeaſe that follows that weakneſſe of back, but thinks (becauſe J look in the water) that J find it there: but if this water chance to bee a Maiden-Gentlewomans, who is either troubled with a pain or heat in her back, and the meſſenger ask me, if ſhe be not troubled with one of them, J preſently conjure them both into the water (for they commonly go both together) by ſhaking and looking into it, as alſo by ſetting it down a little to ſettle, and taking it up again ſtraightways, (for it is quickly found) and then J ſay, that ſhe hath a great pain and heat in her back too, and (according to her ſimpleneſſe, and readineſſe for the man) that ſhe would have the ſtone, or rather the Stones, if ſhe could tell how to get them:

I further adde (naming the diſeaſe for which ſhe hath ſent her water, though ſhe ayl nothing ſave only that *Cupid* hath hit her with his golden arrow) that this Gentlewoman wanteth a good husband, and that ſhe dreameth often of her ſweet-heart; and bid the woman bid her be of good cheer, and tell her that her ſweet-heart will come very ſhortly; and with this meſſage ſhe is ſo delighted, that ſhe is more than half well again, and thinks to her ſelf, though ſhe ſay nothing to her that brought me her Urinal, that J am a cunning man, and that J can as well tell whether ſhe will enjoy whom ſhe is taken withall, as J have gueſt by her years and conſtitution of body (but ſhe thinks J have done it by her Urine) that ſhe is in love, and that J can help her to ſomething to make her ſweet-heart as farre in love with her, and meane to trie me for ſome Love-powder,

or

or ſome other deviſe to catch her Love in a Cleft ſtick; for ſhe hath heard of ſuch tricks, and ſome that have profeſſed Phyſick, have taught that Art, and divers both men and women have repaired unto ſuch Knaves, (and by practizing ſuch wicked means as hath been taught them) have obtained their Lovers; but yet if ſhe repair unto me again for this purpoſe (though J have been very youthful in deſcanting upon her water) J will read her a graver Lecture, for J diſclaim ſuch knowledge (though haply J know more than ſuch a Rogue as ſhall practiſe it) and deteſt ſuch wickedneſſe at mine heart. But now this long Parentheſis, or diſcourſe concerning this maiden-Gentlewoman, may ſeem to have had hindred the diſpatch of the woman that came for the married gentlewoman: yet if you do ſuppoſe that ſhe came in but now, and that J have

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e came for a friend of hers.

CHAP. VIII.

ow to correct the perverse disposition of crosse messengers: and afterwards to make the messenger elieve that thou canst conjure, by hewing the disease by the Urinal ase. How men will serve their ives (who would fain be rid of em) and women their husbands, hen they have been with a Physician (for advice) the one for the her. The notable imposture of a utter-box about this Towne, who retendeth great skill (above other men) in giving judgement f diseases by the Urine.

Have made this Gossip tarrie
till the last for her oracle, be-
se I feared by her answers
(when

(when I asked her whoſe water it was that ſhe had brought) that ſhe would prove a croſſe peece of fleſh to deal withall: I muſt therefore handle her gently, for the wildeſt colts are oftener tamed by gentle means, as by letting them have the reigns lie ſtill in their necks, and giving them their play, then by curbing them in too ſtraightly, or by labouring to quiet them by ſwitch and ſpurre, or the laſh: I therefore ſuffer this colt to play in her own halter, till ſhe have ſo tired or hampered her ſelf, that J may doe what J will with her: J do in no wiſe handle her roughly or ſpeak harſhly unto her, but ſay, come you with your friend water, and let me ſee it, and (when J have taken it of her) ask her whether it be a mans or a womans water, for it ſeemed by her other anſwer, that ſhe will not tell me that, and then ſay (ſhe denying to tel me) on

com

come, a Pox on't, tell me whoſe water it is, for J have not time to ſtand peering into it, for every thing that J muſt tel you, though J could find it there, if J had not other fiſh to ſeeth: and indeed their fooliſh peeviſhneſſe had (oftentimes) need to be ſo met withall, and ſome phyſicians have gone that ſtraine, and by that humour have gotten more fame, then their tranſcendent skill in Phyſick or learning above other men hath deſerved: but J am not of that humour, no, I ſay, come good woman (who ſmels as much of goodneſſe, as a Poult-cat of muske) J have made you tarry, but you ſhall not altogether loſe your labour; J pray follow me; and ſo J conduct her into my Parlour, where J have my man waiting for me with a cup of Ale, with a Nutbrowne toſt in it, or elſe a cup of good Engliſh Bear of ſixteen at the leaſt, with Nutmeg and Sugar

gar in it for my morning-draught, and ſit me down in my chair, and ſay, here good woman, I drink to you, and ſo fetch off a boul of almoſt a pinte, and bid my man fill the good woman a cup, and put in ſome more Nutmeg and Sugar, and bid her to drink an hearty draught: and when ſhe hath drunk, I bid my man fill me another cup, that I may waſh both mine eyes, ſo that I may ſee the better to diſpatch this woman quickly: and when I have drunk that off, I bid my man fill the good woman another cup, and bid her mend her draught, and tell her that to drink Nutmeg and Sugar in her Beer in a morning will make her water ſweet. And thus are the perverſe diſpoſitions of croſſe meſſengers better corrected, than the malignity of Scammony, with Aniſe-ſeed, Rubarbe with ſpike, Agarick and Turbith with Salgemme, Ginger, or Galingall,

Senna

Senna with Ginger, or Cinamon, black Hellebore with Maſticke, or Cinamon, or *Lapis Armenius* with twenty times waſhing in Roſe-water. But now to return to the matter, I have waſhed away all the ill quality of this womans nature with the cup of Beer that J gave her, and wrought her to ſo good a temper with my loving ſpeeches, that J need not fear, but that ſhe will tell me any thing that J ſhall ask her: however, J have now drunk my mornings draught, & ſhall be able to ſee the clearer, if J muſt find it all out of the water, that J muſt ſhew. J therefore now ſay, come good woman (it is a great chance but that J lie;) how long hath your friend been ſick? and ſhe cannot anſwer me to this queſtion without ſhewing me the ſexe, (that it is, whether it be a mans or a womans water) for the party is not ſick; for then ſhe might anſwer me directly, with-

out giving me any knowledge thereof, and might ſay, a week, a forthnight, or more, or leſſe, but ſhe muſt needs ſay, He, or She (but yet ſhe will ſcarce remember that ſhe ſaid, He or She, anone when J ſhall ſhew my skill upon the water, and determine the Sexe) hath not been very well a good while, and ſo offers me her Urinall with the water in it, as it is in the Caſe, but J refuſe to take it, and ſay unto her as followeth. Good woman, becauſe J have made you to ſtay ſo long, J will ſhew you your friends diſeaſe by the Urinall-Caſe, and never look upon the water at all; give me therefore the Urinall-Caſe, and do you keep the water to your ſelf, ſo that J doe not ſee it at all, and yet J will tell you your friends diſeaſe as well as he that ſhould pore and peep, or gaze into the water this month: and now the woman thinks that J can ſurely conjure. J now there-

therefore take the Urinall-Caſe of her, and look as wiſtly upon it, as if it were a Urinal with the water in it, and preſently pronounce (looking upon the Caſe,) That this party goes up and down, is not heart-ſick, but is faint in the body, hath but a bad ſtomach, doth linger and pine as it were, is joyleſſe and melancholick, and takes no pleaſure in any thing, which ſhall be the deſcription of this diſeaſe: and now the woman ſhe wonders to hear me ſay, by looking upon the Urinal-Caſe, that the party is ſo affected, as I have ſaid; and yet it is true that the party is ſo affected, and it is as true that the Urinal-Caſe doth ſhew it as certainly as the Urine it ſelf. For the water might be of ſuch a laudable colour and conſiſtence as might ſeem not to import any diſeaſe at all, and yet the party might be ſicke unto death: It might likewiſe be of ſuch a co-

lour and conſiſtence as might ſeem to import a violent diſeaſe, when the party is not ſick at all: I wiſh therefore that any Phyſician would ſet pen to paper to diſprove me, or to ſhew that there is any certain judgement of any diſeaſe, by the water; and yet forſooth this baſe cuſtome of divining by it muſt be continued. But how then, will you ſay, can a Phyſician conclude, that a party is thus or thus affected, from it? Why thus you may doe it; namely, by putting a queſtion. For (as *Fernelius* ſaith) *Interrogatiuncula cautè præmittenda quampridem morbus invaſit*, a queſtion is to be propounded (craftily) to the meſſenger (as I have done to this woman) how long the party hath been ſick. Then pronounce a deſcription of the diſeaſe, and then fall to parle with the meſſenger, and thou ſhalt quickly find what the diſeaſe is; for the ſame Author ſaith

Ver-

Verborum circuitu ſtultorum mens facille irretitur, by exchange of words the fool meſſenger is ſoon caught: And thus have I have caught this woman, whom (though ſhe be an old bird) I caught with chaffe; for I asked her before I took the Urinall-caſe of her (by which I have undertaken to divine) how long her friend had been ſick, and ſhe anſwerd me, that he (but hath forgot that ſhe ſaid he) had not been very well a good while, from which anſwer I ſhall ſhew both the ſexe and the diſeaſe; for this word (He) ſheweth me the ſexe, and theſe words, Hath not been very well a good while, ſhew me that it is a Chronical diſeaſe and how the party is affected: The latter part of her anſwer, namely, A good while, ſhew that it is a Chronical diſeaſe; and the former part of the words, namely, Hath not been very well, doe imply that the party lieth not by it, and that therefore he goeth

up and down, hath no appetite to meat, is faint in his body, doth linger and pine as it were, is joyleſſe and malencholick, and takes no pleaſure in any thing (as I told her before) and ſo are all they that have not been very well a good while: But the woman never dreams that I gather all this from her anſwer, becauſe I look upon the Urinall-caſe, but rather thinks that the Urinall infected the caſe, or elſe that I can conjure: But let her think what ſhe will, ſo that I conſerve that fame which I have got in the Piſſe-pot Science, I care not: Yet this I am ſure, that ſhe will think never the worſe of me for being a conjurer. Imagin with me, that ſhe came but now in, and that (after my curteous entertainment of her) I have but now taken the Urinall-caſe of her, asked how long her friend hath been ſick, and received her anſwer, But that I preſently pronounce the ſame deſcription of her

her friends deſeaſe that I have already ſhewn you; at which ſhe wonders not a little, but I ſhall make her wonder more anone: And now I adde, that it is a mans water, to which ſhe anſwers that it is indeed. I further aske her how old the partie is, and according to her anſwer, as the parties age ſhall agree with hers, I ſay that it is her husbands, at which ſhe marvels more then at all the reſt, and ſaith, that it is indeed: and now ſhe is ready to put finger in the eye, and ask me if he be not in a Conſumption, and tells me (for I did not name it) that he hath a very great cough: She asks me likewiſe, if I doe not perceive it; and I anſwer, yes, I doe perceive it; or elſe befool me while you will, and I will never be angry: And then I tell her that this cough proceeds from his ill ſtomach (which I had named) that ſent a rheume unto his head, which di-

ſtilled down from thence upon his lungs, and cauſed the ſame. I now come neerer to the matter, and tell her that her husband is inclining (perhaps further entred than ever I ſhall be able to recover him) into a Conſumption: But yet I tell her, that I hope he may be recovered as yet, and that I will uſe the beſt means that may be, to reſtore him: I alſo ask her why ſhe ſo long deferred coming to a Phyſician, and ſhe ſaith, that her husband had thought to have worne it out, as they all think to doe: I now tell her, that I fear there will be ſome danger, yet I will doe what can be done on my behalfe, and that ſhe muſt now deferre no longer time if ſhe love her husbands life: And now, if ſhe be not provided of another husband already, and ſo come more to know how long ſhe ſhall be troubled with him, and to excuſe her ſelfe (if he ſhould chance to dye) then

for

for any thing to cure him, I muſt bethink my ſelf of ſome *Aurum potabile*, ſome liquor of life of a great price, ſome conſumption pouder of twenty or thirty ſhillings an ounce, or ſome ſuch receipt which no body hath but my ſelfe, then the which *non datur majus ſecretum*, there is not a greater ſecret in the world: And now if I recover the man he will think his purſe to be in a Conſumption, but I cannot cure it there. But if this woman would have him dye, ſhe will goe home and tell him that he is in a Conſumption indeed, and will ſcarce recover: So now whereas he went up& down before, walked abroad, and was ſicke but a little in jeſt, he feels himſelfe iller already with this meſſage, and means to dye in good earneſt, and ſo betakes himſelfe to his chamber, with a reſolution to ſave his purſe, out of which he never comes till he be brought with

his heels forward: And thus was I cruelly haunted (at *Canterbury*) by a man, to put him in comfort of his wives more ſodain departure than God had decreed, but ſhe is yet living, and (for ought that I know) may live to eat of that Gooſe that may graze upon his Grave. I dare ſay, that woman came not ſhort of that man, yet I did never perceive that any woman ever brought me her husbands Urine for that purpoſe; I will not therefore belye them to make them worſe than they are, for they are (God amend them) bad enough of themſelves already. I have therefore done with this woman (for I ſuſpect, for all her feigned teares, that ſhe came to that purpoſe) and have given her her errand, and ſent her away, and ſhe (by this time) hath given her husband his errand, and ſent him the way of all fleſh (who had he not truſted to his wife

wiſe, and relied upon the ſend-
ng of his Piſſe in ſtead of ſend-
ng for my ſelf or ſome other
earned Phyſician) might have
een a live man, and have lived
many a fair year: But you ſee
what is become of him, and (I
ope) conceive what danger you
ut your lives in that adventure
o take Phyſick preſcribed by the
ight of the Urine onely: I hope
ikewiſe, that you conceive by
heſe few inſtances that I have
lready ſet down, how a Phy-
ician (if I may ſo call him that
ſeth ſuch baſe fallacies to back
is pretended knowledge) may
ive judgement of Urines both
n Acute and Violent, or Chro-
icall and lingring diſeaſes, and
ow handſomly your Piſſe-meſ-
engers are fob'd over: for I
roteſt before God, that by theſe
llacies, this deceitfull jugling,
nd farre worſe ſhifts then any
have here ſet down, hath this
aſe cuſtome of giving judge-

ment

ment of diſeaſes by the ſight of the Urine, been underpropped and ſupported, or elſe it had long agoe been abrogated, and fallen to the ground: For there is no knowledge of any diſeaſe to be gathered by the Urine, ſufficient to guide a Phyſician in preſcribing of medicines to cure the ſame: And yet (forſooth) ſuch a baſe cuſtome hath been upholden by moſt of our beſt Phyſicians, that (you bringing us your Piſſe) we may tell you (though we doe it meerly by ſuch fallacies as I have ſhewed you, or the like) what is the diſeaſe, by it, and whether it be a mans or a womans water; as alſo if it be the water of a womankinde, whether it be a married womans or a Maidens; if a married womans, whether ſhe be with child or no; and, if with child, whether ſhe ſhall bring forth a boy or a girle, and when ſhe conceived of it; and (I think too

too) whether ſhe ſhall bring forth a man or a monſter. I can tell you one thing more (as well as any man in the world can tell you any of theſe that I have named) by the water, if you be as much deſirous to know, as you are farre to ſeek ſometimes, and that is this, namely who begot this child, whether your own husband, or what other man. But if women did believe as much (which they may as well as any of the other) we ſhould as often have half a peece, for being ſent for to the womanking, as have half a ſhilling ſent us for caſting their water. Nay the Maid (that I ſpake of) may chance to be but a crackt veſſell, and a ſuppoſed Virgin, and hath been toying with ſome fellow or other, ſo farre, that ſhe knew not how to back his putting forward, but hath (ſhe thinks but in jeaſt) taken ſuch earneſt for her Virginitie, as hath confirmed

firmed the sale of her chastitie: Upon consideration whereof, she now begins to grow male-content, is queasie stomached, troubled with a pain and swelling in her belly, and her ancles are swolne towards night; for which cause, her friends fear the Dropsie, or some ill disease, and so send their Daughters water to a Doctour to cast, to know what she ayleth; and if they have any jealousie of their Daughter, that she hath plaid at fast and loose, and plaid loose when she should have kept fast, they think that a Doctour can tell how the knot slipt, and easily resolve them of that doubt: But if we suspect and conceive it to be so indeed by the tale of the messenger that brings this water, yet we dare not say that this Maid is with child, for we know not the trouble and stirre that might come of it; but haply we say, Is this a Maids water? and then we

we ſay (if it be) that ſhe hath a Tympanie (which is is a Dropſie, as her Parents feared) meaning with two legges, which proves too true, and makes the meſſenger to call to minde (when this Tympany hath more plainly diſcovered it ſelf) that the Doctour asked her if it were a Maids water; & then they ſurely think that we could tell by the water; but yet we can tell no otherwiſe, than as I ſhewed you before in giving judgement of a womans Urine, and how we judge them to be with child by their water; the which, women themſelves might do (if they would apply their hearts unto that wiſdome that moſt properly concerned them) by conferring with diſcreet women, or Midwives, who (if they could not better tell by that ſecret examination of their bodies which they might make, and by other obſervations, whether a woman were with child

or

or no, than any Physician can doe by the Urine) were not worthy to exercise that function: So they should not need to trouble a physician (for that matter) but that they love rather to be tampering with a man than with their own sexe, and so might save that groat (sent for casting their water to know whether they be with child or no) to buy them a pound of Sope to make their Linnen white: *But the woman is so addicted to the man, that Midwives (I think) ere long will be quite out of request, so that if some more of us Physicians (who are the most proper and handsome handed men amongst us) doe not turn women-deliverers, our brothers will be over wrought; Sed nolo hoc ulcus tangere: But I will not now rub any more upon this sore, for I have not now time to search it to the bottome, and therefore I wil let it alone untill I may chance to rank it with the other monopolized secrets of the*

metho-

methodicall Abuſers of the noble Profeſſion of phyſick. And thus have I ſhewd the fallacies and knavery (of all thoſe, whether Phyſicians, or Quacks and Empirickes, who pretend knowledge of diſeaſes by the ſame) uſed in the giving judgement of an Urine. The which I have ſo plainly ſhewed, that the moſt ignorant people may perceive how finely they are flamm'd over, when they ſend their Piſſe to a Doctour to caſt, and may collect (for it is very true) that there is no certain knowledge of any diſeaſe to be gathered from the Urine; but yet the nature of men is ſuch, that (being ſetled in an opinion, though grounded meerly upon errors and falſities) they will hardly be beaten from it by ſound arguments and ſolid reaſons, and will rather imbrace and maintain falſehood (inſtead of truth) than be thought ſo weak as to have been

poſſibly

poſſibly deluded. I know for certain, that it will hardly ſinke into many of your heads, which I have written; becauſe many Phyſicians, ſome Divines, and other ſilenced Miniſters who have turned Phyſicians (whoſe tender conſciences would not ſerve them to ſubſcribe to the decent ceremonies of the Church) have practized theſe baſe fallacies, in giving judgement of Waters being brought unto them: But (I hope) ſome of their waters will be better looked into, than to be ſuffered to exerciſe two callings of ſuch weight as are Divinitie and Phyſick: And (for mine own part) I care not though I be cenſured for going about to overthrow this cuſtome of giving judgement of diſeaſes by the Urine, the which I know I ſhal be; for I have already ejaculated ſomething to this purpoſe, and I finde men ſo prepoſſeſſed with an opinion that the Urine

is

is ſufficient to ſhew a Phyſician the diſeaſe, ſexe, and conception, and the like, ſo that very mechanicks tell me that they have ſent their waters unto ſuch and ſuch Doctours, who have thereby told them their diſeaſes directly: J (ſaith one) have ſent my Wives water by my Maid (who is a cunning wench, and would not be deceived) to a young Dutch man a Doctour, who (they ſay) is the moſt expert man for his judgement in waters, in all the Town, and he hath told the Maid (by the water) how her Miſtreſſe hath been affected in every reſpect, and that ſhe was with child, which proved true. To which J anſwer, that if the Maid had no more wit than her Maſter, J could as eaſily cozen her as the Dutch-man did; and J doe further affirm, that the Dutch man is an Aſſe, the French-man a Foole, and the Engliſh-man a Knave, who pretendeth know-

ledge

ledge of diſeaſes by the Urine. I have likewiſe had ſome conference with ſome of better breeding, and more knowing men, who (becauſe they have been thus deluded by their phyſicians) do likewiſe believe that the Urine doth ſhew the diſeaſe ſufficiently of it ſelf: And (to this purpoſe) ſaith one, I have ſent my water unto ſuch a Doctour, with a latine Epiſtle of two or three lines (not writing how I was in any kind affected) and he hath returned me an anſwer in very terſe Latine, and ſhewd me truely how I was affected, and what was the cauſe of my diſeaſe; and therefore certainly (ſaith he) the Urine doth ſhew the diſeaſe; To whom I anſwer, that he could pen no Epiſtle (though he do not write therein how he is affected) from whence a Phyſician cannot collect ſomething which ſhews how he is affected, more than the Urine.

rine: and yet when he returnes his anſwer, he will therein implie that he perceiveth it by the Urine. For examples ſake, I have here framed an Epiſtle from this Academian (but haply not in ſuch terſe latine as he wrote) unto his Phyſician, for his judgement of his diſeaſe by his Urine: I have likewiſe ſet down the Phyſicians Oracle or anſwer in ſome of the very ſame words which this Gentleman ſaid that his Doctour wrote unto him: From whence you ſhall perceive that there is nothing but fallacies in giving judgement of diſeaſes by the Urine onely.

CHAP. IX.

That the learnedſt Clerks are not the wiſeſt men, and that the cunningſt Piſſe-prophets are not ſo honeſt as they ſhould be: that the giving judgement of diſeaſes (by the Urine) is legerdemaine, or meer jugling.

Urinam

VRinam hanc nostram (egregie Domine Doctor) morborum quam vocant indicem, per hunc bajulum cum hisce meis literis, inspiciendam ad te misi. Quid minatur, vel quodnam morbi genus significare videtur, ex tuis literis rescriptis scire gestio: Inspice igitur, & rescribe sententiam tuam tantum quæ sit, de urina, quem morbum indicat præsentem, vel futurum prognosticat: Déque cura ejus, & consilii genere quod erit ei accommodatissimum, sum posthac consulturus quum te certiorum fecerim (ex ore meo) quid mali potissimum affligit, &, quæ sit ejus causa (si forte celaret eam Urina) ostenderim: Vale interim, & ut valeat cura, ut & me valere facias, & valentem conserves.

Amicus tuus tui amantissimus, R. K.

Englished thus.

WOrthy Master Doctour, I have sent you by this bearer, with these my Letters, my water to view, which men call the

the diſcoverer of diſeaſes. I de-
ire to underſtand by your let-
ers, what evill it threatens, and
what kind of diſeaſe it ſeemeth to
betoken: view it therefore, and
return me your opinion of it in
writing, & what preſent infirmity
or imminent danger it doth fore-
tel: as for the cure of it, I ſhall take
your advice concerning that
counſel which ſhall be moſt con-
venient for it, when J have certi-
fied you (from mine own mouth)
what malady moſt afflicts me,
and have ſhewd you (if my U-
rine ſhould conceale it) what is
the cauſe of it. In the mean time
have a care of your own welfare,
that you may make me well, and
preſerve my welfare alſo. And ſo
fare-you-well.

Your moſt loving friend, *R. K.*

J confeſſe, that this *Epiſtle*
doth give a phyſician very little
light of the diſeaſe, towards the
pronouncing judgement of the
ſame

ſame, yet not ſo little as the Urine. I can draw no concluſion from the words thereof, becauſe I penned them my ſelf. But from the circumſtance of the words I gather theſe particulars. Firſt that there was acquaintance between you and your Doctour, and that thereby he knew the complexion and conſtitution of your body, which conferre much to the giving judgement of your Urine, otherwiſe (if there had been no acquaintance between you) you would not have writen unto him ſo familiarly: Secondly, you did but *ſeem vitur ægrotare*, were but a little ſickiſh or ill at eaſe, or elſe you would not have been able to have written your ſelf, for in a Violent diſeaſe (for the moſt part men are in two of three dayes ſo debilitated in their bodies, and diſturbed in their ſenſes, that they cannot write: Thirdly, from the Urine ariſeth this circumſtance

hat (as the water ſeemed not to
mport a violent diſeaſe) it did
ot ſeem to import any diſeaſe
t all, ſave onely that it was ſent
ith your letters, to witneſſe that
ou were not well. Fourthly, I
reſume, that the meſſenger,
hom you ſent with your Piſſe,
ould tell your Doctour (for I
m ſure he would demand that)
hat you walked up and down,
ut were not very well: all which
ircumſtances being well conſi-
ered and laid together, were
ght enough for your phyſician
o ſhew how you were affected. I
oubt not, but that your Doc-
ur knew well how to make uſe
f all ſuch advantages, for elſe he
ould have been as lightly
eemed of all men, as you would
ave eſteemed him, if he had not
old you (as you think) your
iſeaſe by your water. I will
ow pen his anſwer unto your
tters, and then J will ſhew you
he falacies of them; wherein you

shall peceive, thas the learnedst Clerks are not the wisest men, not the craftiest Pisse-propheu so honest as they should be.

DIfficilis admodùm (domine Doctissime) morborum, ex Urinæ solius inspectione, cognitio & investigatio : Quæ verò inde noverim, ut me velis rescribere, ea recenseo. Laboras (ut opinor) a Pituitâ stomacho in caput elevatâ, & rursus è capite in subjacentes partes distillante: quam verò partem opprimit, quamque viam affectat nescio : At mihi suspicio orta est, ventriculum eandem præcipuè tenere, & nauseam tibi cum cibi fastidio addesse, unde nec cibum appetis nec estum digeris: Liem præterea, præ stomachi impuritate, vitio inquinatur, & inde cor tetro vapore feritur & caput : unde tristaris, & somni carentia, vel saltem tibi adsunt somni turbulenti. Venter cum hypochondriis flatibus cruciatur. Videris etiam aliquantulum febricitare. Si quid omisi quod ex Urinâ noverim, vel quod eadem non indicaverit, fac me ut sciam, & id tibi consilii genus (quod, ad morbum profligandum & ad pristinam sanitatem inducendam erit aptissimum) suppeditavero. Vale, & ut valeas curo & cupio.

Sanitatis tuæ studiosissimus. H.C.

Englished

Engliſhed thus.

THe diſcerning and finding out (moſt learned Sir) of diſeaſes by the ſight of the Urine only, is a matter of great difficulty; yet (as you deſire me) I have written unto yon what I diſcern by your Urine. You are (as I conceive) troubled with Rheume ariſing from your ſtomach unto your head, and from thence diſtilling again upon the lower parts: but what part it moſt oppreſſeth, or what place it affects, I cannot well tell; yet I have great ſuſpition that it chiefly poſſeſſeth your ſtomach, and that your ſtomach is nauſeous and loaths your meat, in ſo much that you neither deſire meat, nor can digeſt it when you have eaten it. Furthermore, your Spleen is ill affected by reaſon of the Impuritie of your ſtomach; whereupon your heart and head are aſſaulted with a tetrous vapour, ſo that you are melancholick, and cannot take your reſt, or at leaſt have very troubleſome ſleeps: your belly and hypochondres are oppreſſed with wind: you ſeem alſo to be ſome what feveriſh. If I have omitted any thing that I diſcern by your Urine, or that your Urine doth not ſhew, let me but know it, and I will ſupply you with that adviſe which ſhall be moſt conve-

nient to profligate your diſeaſe, and to reduce you to your former health. I deſire and ſtudy your well-fare, ſo fare-well. *The moſt earneſt wiſher of your health*, H. C.

This Epiſtle (Maſter Doctour) hath pleaſed your Patient, and you thereby have purchaſed a great deal of honour: your Latine he underſtands well enough, but the implied ſenſe and meaning thereof he is not aware of, becauſe he is not acquainted with the myſterie of giving judgement of a Piſſe-pot: I will therefore be ſo bold as to comment upon your Epiſtle, the better to help his underſtanding, and then I leave him to his own *Genius* to retain or reject his old opinion concerning judgement of diſeaſes by the ſight of the Urine.

And now (Maſter Doctour for your Epiſtle) you begin it thus, firſt you write, That the diſcerning and finding out of dif-

diſeaſes by the ſight of the Urine onely, is a very difficult matter.

It is very true, Maſter Doctour, that you have ſaid; it is a very difficult matter (indeed) to find out diſeaſes by the ſight of the Urine onely, but theſe your words implie that it may be done, and that you your ſelfe have arived at the Haven of this knowledge, and that moſt other men have come farre ſhort of it. Herein, Maſter Doctour, that which you implie is meerly falſe for neither *Hippocrates*, nor *Galen* nor your ſelfe (who think not your ſelf inferior unto them) did ever attain unto this knowledge: but however, you will not be aſhamed to aſſume and arogate it unto your ſelfe (becauſe it is put upon you, and you can make a ſhift to delude ſuch Novices,) and to derogate what you can from other men: and this is very common to you with moſt other men of our Profeſſion. If

you had written thus to your Pa
tient (Sir, it is impossible to giv
true judgement of diseases by th
sight of the Urine onely, which i
but one of the many signes, whic
together with the knowledge o
divers other Symptowes (whic
the Urine sheweth not) do deter
mine the disease you had said bu
truth, & shewed your self to hav
been an honest man. But hang ho
nesty, what care you for it, s
that you carry the matter so fai
that you be not caught in you
knavery? You think, that if yo
had written so to your Patient, h
would have suspected your skill
and therefore you will rathe
smother the truth to maintain thi
your pretended skil (though yo
be conscious to your self tha
you are a knave for your labour
than you will have your skil
questioned, though you have
spoken truth, and therein plaid
the part of an honest man: fo
then you think you should like-
wise lose your Patient. Se-

Secondly, you ſay, That you have, according to your Patients deſire, written unto him what you diſcern by his Urine. To which I anſwer, that if the Urine ſhew you any thing, which I queſtion much in ſuch a caſe, you write a great deal more than you perceive in the water, and that (if you will be an honeſt man) you muſt often fruſtrate the deſire and expectation of your patients, which you may doe, and yet give them content too, if you carry the matter diſcreetly.

Thirdly, Maſter Doctour, you write, That your Patient (as you conceive) is troubled with Rheum ariſing from the ſtomach unto the head, and from thence diſtilling again upon the lower parts; but what part it moſt oppreſſeth, or what place it affecteth, which is moſt true (but yet there will be no notice taken of theſe words) you know not.

I answer unto this, that you doe not (from the water) gather this, but from his complexion and constitution of body, which you know and are acquainted withall: for neither doth any Urine so certainly betoken either Phlegm, Rheum, Choler or Melancholy, but that (by reason of the divers variations that it is subject unto) it may (falsly) pretend any of these humours to be predominant, and so be farre distant from the conjecturall and probable Canons of the Pisse-pot science: But admit, Master Doctour, that this Urine had been brought you from a Stranger, whose constitution you had not known, I presume that you would have enquired very narrowly what constitution of body the sicke party had been of, whether a lean spare, a grosse and fat man, or of a middle temperature and habit of body, as also how long he had been sicke, and whether he went

went up and down or no, before you pronounce your judgement of the Urine, and then if it chance to be true that you ſpeak or write, you can make him believe that you perceive it by the Urine; but if it be falſe that you have ſaid, you can make it good.

Fourthly, Maſter Doctour, you write, That you have a great ſuſpition (which is a word that might call your judgement into ſuſpition, but that your Patient is very confident of your skill, and therefore he will give it a favorable conſtruction) that this Rheum did chiefely poſſeſſe his ſtomach, and that his ſtomach was now become nauſeous, and loathed meat, and did not digeſt it being eaten: and your Patient believes that you perceive his ſtomach is poſſeſſed with this humour, and that you perceive alſo by it that his ſtomach is nauſeous, deſires not meat, nor digeſts it being eaten,

but here, Maſter Doctour, you are too cunning for him; he writes unto you for your judgement of his Urine, and you are afraid, that if you doe not ſatisfie his deſire, he will ſeek advice ſomewhere elſe: you therefore think that you were as good deceive him as another man. You read his Letters, and they only deſire your judgement of his Urine, but doe not ſhew you any thing how he is affected: you look upon his water, and that importeth no diſeaſe at all: you tell the meſſenger looking upon the water (as if you there perceived it) that he goes up and down, and the meſſenger anſwers that he doth. You likewiſe know this conſtitution to be ſpare and thin, and what humour is predominant in the complexion and temperature of the ſame. You take all theſe into conſideration: And firſt collect that he is not very well, becauſe he hath ſent unto you his

Urine

Urine, and deſires your advice of it. Secondly you conceive that he is not very ill, becauſe he walks up and down, & his Urine doth not import any diſeaſe at all Thirdly, you know this complexion to be (for ſo I ſuppoſe it) Phlegmatick. And now you conclude (he neither being ſick nor well, and his complexion Phlegmaticke) that he cannot have a good ſtomach to his meat, and therefore you determin the cauſe of his ſickneſſe to be Phlegme in the ſtomach: ſo you write unto him that he is troubled with Rheum in the ſtomach, riſing from thence, and diſtilling down thither again cauſed nauſeouſneſſe, and want of appetite and digeſtion, and your Patient thinks you perceive all theſe things by his Urine, never dreaming that you collect from the forenamed circumſtances (namely his complexion, his going up and down, and his Urine not

importing any diſeaſe) that he was troubled with Rheum in the ſtomach, not once imagining that you adde the nauſeouſneſſe of his ſtomach, want of appetite and digeſtion, as conſequent effects of this precedent cauſe (Phlegm in the ſtomach) but thinkes that you perceive them all ſeverally in the water: whereas indeed, you perceive none of them at all.

Fifthly, Maſter doctour, you adde, That your Patients Spleen is ill affected by reaſon of the impuritie of his ſtomach: and he thinks likewiſe that you perceive this in his water: if his Spleen be not ill affected at all, yet he will think it to be, becauſe you ſay ſo: and if it be ill affected, it is not to be diſcerned in the Urine, but is (you well know) *Cacochymiæ ſoboles*, the off-ſpring of impuritie, which followeth (very often) cruditie of ſtomach.

Sixthly, you further adde, that the

his head and vitall parts are aſ-
ſaulted with a noxious vapour
proceeding from his ſpleen, wch
makes him ſad, and that he can-
not take his reſt, or at leaſt that
his ſleeps are very troubleſome;
neſtil thinks that his water ſhews
all this, not knowing that theſe
are neceſſary conſequences of a
crude ſtomach, and a rheumatick
conſtitution: he never conſiders,
Maſter doctour, (as you doe)
that thoſe that are on the ſodain
diſtempered (though they be but
a little ill) do not take their reſt,
or at leaſt have troubleſom ſleep:
but thinks that the Urine (accor-
ding to the ſeverall parts of it)
doth ſeverally ſhew the diſeaſes
of the ſeverall parts of the body;
he therefore thinks that the Cir-
cle ſhews the diſeaſes of the
head, the Centre of the trunk or
middle part of the body; and the
lower part the diſeaſes of the
lower parts of the body: and ſo
by conſequence the diſeaſe of
the Toe is to be found in the ve-

ry

ry loweſt part of the Urine: but the pains in the head or toes, are neither to be perceived by the upper-moſt or lower-moſt part of the Urine, nor by any other part of it. Yet a ſilenced miniſter inkent, who was become an *Æſculapius*, being asked by a friend of mine (when he had by this fallacious way of giving judgment upon an Urine, reckoned up a pain in the head, among other Symptoms) whether he perceiv'd by the Urine, that the party had a pain in the head, he anſwered, yes: look you here (quoth he) this Circle or Ring, by ſome marks that I perceive in it, doth ſhew me that the party hath pain in the head. He might as well have worn the Surplice, and baptized with the Croſſe againſt his conſcience, as to make a common practice of lying againſt his conſcience willfully.

Seventhly, You adde that he is troubled with wind in the belly and Hypochondres; which is like-

likewiſe incident to Phlegmatick conſtitutions, but is not (as he ſuppoſeth) to be perceived in the Urine.

Eighthly, You add, that he ſeemeth to be ſome-what feveriſh: you doe not perceive this in the water neither, yet you know, that whoſoever is not well doth (*vel febre laborare, vel febricitare*) labour either of a Fever, or is feveriſh; and therefore you have added this to help at a pinch, for you know not certainly but, that his feveriſhneſſe may be greater than you ſuſpect: his heat may be ſuch, as that he may expect that you ſpeak ſomething of his Liver, for he thinks it is over-hot; but you can tell him, that he cannot have a Fever, but that his Liver muſt be inflamed. In fine (Maſter Doctour) whether he have a Fever or no Fever, you have hit the nail on the head, and he believes that you have written nothing but what you perceive in the water;

but

but if it please him to read an exposition upon your Letters, he shall perceive your cunning to be (*vix fraus honesta*) scarce honest cozening. You determined his disease (as he told me) to be *Flatus Hypochondriacus*, when you saw him, that is, wind in those parts called the Hypochondres, but it was (as he confessed to me) *Flautus Hypochondrunckicus*, or (as I think I may fitly call it) the drunken hiquet, *ex crapulâ contractus*, taken by a drunken surfet. It skills not what his disease was, nor how he took it; I do not mean to scandall him for it, since he is recovered of it; I rather bestow this *Recipe* upon him by the way of prevention (*Noli tu peccare amplius, ne Pejus tibi contingat*) that he fall not into the like infirmity: and wish with all my heart, *ut valeat & resipiscat*, that he may enjoy his health with that greater happinesse of that wisd ome whereby he may *rectum*

di-

diſtinguere falſo, diſcern truth from falſhood.

CHAP. X.

I have here inſerted another Epiſtle (but not in Latine) from a Reverend Divine, unto his cunning Æſculapius, for his judgement of his wives Urine, to know whether ſhe were with child or no: I have likewiſe ſet down the Doctours anſwer, with an explication of the Ænigmatized fallacies therein contained, darkning the judgement of the learned, and making a ſpecious ſhew of a falſely aſſumed knowledge.

WOrthy Maſter Doctour, my kind love ſalutes you &c. My wife being neither ſicke nor well, goes upand down the houſe, but is very puling; ſhe hath a very nauſeous ſtomach, loaths meat, and if ſhe eat any thing (which is very little, or of ſome very ſtrange diſh) ſhe is ready to vomit

vomit it up again: ſhe hath now twice miſſed, which ſhe orderly enjoyed before, the naturall benefit of her monethly evacuation, ever ſince which time, that ſhe had them laſt, ſhe hath been thus ill; and for the ſame cauſe that ſhe hath miſſed them, ſhe ſuſpects that ſhe may be with child, or elſe is thus ill for want of them: I have here ſent you her Urine, and deſire you to vouchſafe to look upon it, and to reſolve us whether ſhe be with child, or what other infirmity ſhe doth labour of, that we may (if ſhe be not with child) prevent a worſe danger in time. I pray return your anſwer in writing; and ſo with your beſt wiſhes for your own well-fare, that others may fare the better for you, I bid you fare-well, and reſt,

Your well-wiſhing friend, *J.H.*

REverend Sir, my beſt reſpects to your ſelf and your

wife do kindly ſalute you both; your wife (you write) is neither ſicke nor well, you may then ſhift your hands of her, if you doe not like her, and tel her, that you promiſed only to keep her in ſicknaſſe and in health: but however (good Sir) I am ſorie, as ſhe is not ſick that ſhe is not wel, but not ſo much as otherwayes I ſhould be, becauſe your kindneſs hath cauſed this neutrality of being neither ſick nor well. Her nauſeouſnes of ſtomach, loathing of meat, and vomiting after it, will ſhortly ceaſe, and the diſeaſe (wch now troubles her ſtomach) will ſome ſeven moneths hence be gotten into her armes. In the mean time it were not amiſſe for to take ſomething to corroborate her ſtomach, which ſhe may very ſafely doe. I have viewd her water, & can ſay no more than I have done, unleſſe to ſpeak more plainly, I ſay with an [illegible], ſhe is with

with child, and that almoſt a quarter gone, God ſend her a happy deliverance, when the time ſhall come, and (till then, and ever) health, and ſo prayes,

Yuvr aſſured loving friend, H.P.

This good divine as (moſt of them are) is one who is poſſeſſed with this opinion, that the Urine doth ſhew the diſeaſe, Sex, and conception, and the like: yet hap-ly hath heard that *Urina eſt meretrix*, the Water is a lying Harlot, but yet he thinks that a Phyſician (if he be his crafts-maſter) can tell whether a womnn be with child or no, becauſe he heareth women clatter ſuch things, who have been thus deluded. He never ſtands to examine the truth of ſuch predictions by the Urine, but ſuppoſeth that men are or ſhould be honeſt in their calling. This I am ſure of, that he is a loving man to his wife, for which I think him to be the honeſter man. He hath ſent her Urine to a Do-

Doctour, and deſireth him to re-ſolve him from thence whether ſhe be with child or no, or what other danger may be imminent. He writeth likewiſe very punctually & carefully, how ſhe is affected, namely, that ſhe hath a nauſeous ſtomach, loaths meat, longs after trifles, & is apt to vomit after ſhe hath eaten; now all theſe are evident ſignes of Conception, if ſhe be a childing-woman, and they doe agree with other ſignes alſo, and if ſhe finde any ſuch alteration in her body, as that ſhe ſuſpect the ſame: he likewiſe addes, that ſhe hath not had her monthly benefit of nature, now this two moneths, which ſhe enjoyed orderly before, & this witneſſeth very ſtrongly to the former ſignes that ſhe is with child, and ſhews how long it is ſince ſhe conceived of it: but the good man (though he have read this of *Ariſtotle* and *Albertus*) doth not think that this is all the

ground

ground we have to conclude a woman to be w'h child, but thinks that *Hippocrates* and *Galen*, and the common practice of viewing of waters, have taught us other-wayes to diſtinguiſh the Sexe, as alſo whether a woman be with child or no, by her water: but (good man) he is deceived, and which is worſt of all, he hath partly deceived himſef, for he hath written that unto his Doctour (though he doe not know it) that ſhews his wife to be with child, and yet he deſireth to be reſolved from the water; and ſo his Doctour hath done: he hath read his Letters, and therein finds enough to his purpoſe, & a great deal more than the Urine ſheweth, from whence he may boldly pronounce her to be with child, though he never look upon the water at all: yet (having read the Letters he taketh the Urine, and before ỹ meſſenger that brought it) falls to peering into it, to ſeem

to find that there, for which he hath brought it: & ſo he betakes him to his pen & ink, to anſwer theſe Letters, and (having deſcanted upon the former part of the Divines Letters, in ſuch manner as you ſee in his anſwer, which ſhewed him that the good Gentlewoman was with child) he now determines her to be with child, and that almoſt a quarter gone: which proving true, as it is very probable that it will, makes them the more admire this unſuſpected jugling: for they are not aware that the ſodain ceaſing of the naturall monethly benefit of a woman, together with nauſeouſneſſe of ſtomach, longing after trifles, want of appetite, and vomitting after meat, are the moſt infallible ſignes of conception by which we judge a woman to be with child, as indeed they are; neither do they obſerve, that it is the moſt apt time for a woman to conceive immediately after

after that ſhe hath enjoyed that naturall benefit, as their Doctour doth: nor they doe not conceive that the Doctour determines her to be a quarter gone with child, from the time that ſhe enjoyed her naturall benefit laſt, which (as her husband writeth) was now more than two months agoe, which is almoſt a quarter, for two months is almoſt ten weeks, & ten weeks is a quarter of the time that a woman goeth with child from her conception, according to the common computation of a womans going forty weeks with child: but they, good man and good-woman, think (as almoſt all the world beſide themſelves doth) that the Dr. perceives by ſome ſigns in the urine, the conception, as alſo how farre a woman is gone with child: and the Dr. is very well contēted that they ſhould think ſo: but whatſoever they think, you ſee what they are (but fools) for their labour, and

their

their Dr. but a jugler at the beſt, for nurſing them up in that falſe opinion. And now I hope that you conceive that there is no certaine knowledge of any diſeaſe in the world by the Urine, much leſſe of the Sexe, Conception, parties age, and the like: you perceive likewiſe the fallacies whereby the water-Prophet make the meſſenger to think that he perceives all the things in the Urine; you ſee alſo, that not onely the rude multitude, and ignorant vulgar people, but many learned Clerks have been made both Greek fools and Hebrew Aſſes, by this jugling, and theſe deceitfull fallacies which I have ſhewed: yet theſe are not all the tricks, and fallacies that all the Piſſe-mongers have to deceive their Patients, or piſſe-meſſengers withall: but by theſe you may perceive how you may be a thouſand wayes more deceived; for by a little may be perceived what

more is meant, and according to the old proverb, *Verbum ſapienti ſufficit*, to the wiſe few words ſuffice. Let this therefore ſuffice that hath been ſpoaken, to ſhew you how you are cozened, when you bring or ſend your water to a Doctour to caſt: & from hence learn to eſteem an honeſt plain dealing Phyſician, according to his worth, who tells you that the water doth not ſhew the diſeaſe, as you ſuppoſe, and the common Piſſe-pot-caſters doe make you believe.

CHAP. XI.

Wherein is ſhewed how judgement of diſeaſes by the ſight of the Urine, hath been upheld by confederacie, and other ſuch like cezening tricks.

AND now to adde more credit unto that which hath been already ſaid (although I have ſaid more already then ſome would

would willingly hear, though no more than truth, and yet ſo much as might ſatisfie concerning the impoſture and cozenage uſed in giving judgement of diſeaſes by the ſight of the Urine onely,) I will briefly ſubjoyn ſome few ſleights of confederacie, and other cunning tricks, whereby impoſtours have beguiled the common people, and gained themſelves credit in maintaining the cozening Trade of Water-propheſying. Now this confederacie is a plot or mutuall compact made betwixt the Piſſepropqet and ſome ſervant (whether man or maid) or ſome other of his family, whom he hath deputed to that office, or elſe ſome Nurſe, Mid-wife, Apothecary, or ſuch like, who firſt ſet upon the meſſengers being come to the Doctours houſe, telling them that the Doctor is not yet at leaſure, and ſo fall to parley with the meſſeugers, getting

What confederacie is With whom confederacie is, commonly made.

out of them all things necessary to the judgement of the disease (as namely whose water it was, when the party was taken sick, and what other grievances the party laboured of) and then went, or rather sent some other that stood by (who seemed to take no notice of that which the messenger said to the inquisitor) to see if the Doctour were at leasure to speak with the messenger, who is in very great hast to be gone: Now this bystander tels the Doctour) whose busines was not so great, but that he might have come & dispatched the messengerat firſt, if his skil in Urine had been as good as he pretendeth, and is presumed upon, by such as he thus gulleth) all that the messenger had related, who now comes forth and takes the Urine, and tells the messenger that the partie is thus and thus affected, as his confederate had told him, which makes

the

the ſilly meſſenger to think that he is a cunning man in the judgment of Urines. And thus the Parſon of *Caverley* was wont to deceive his Patients, and ſo gained the name of a cunning man; too many ſuch Parſons and Perſons are ſuffered to abuſe the common people in our dayes. Others have their Apothecary or other attendors upon ſick perſons, for their intelligencers, who come before-hand, and tell them that ſuch a one is thus and thus affected, and hath been thus long ſick (and hath haply taken ſuch or ſuch means already) who means to ſend his Urine for his advice; I hope now the Doctour is provided to tell whoſe water it is, what is the diſeaſe, how long the party hath been ſick, nay and what Phyſick the party hath taken; as uſeth jugling Dunce in *Eſſex* (who hath gained by theſe and the like knaviſh plots of conſederacie more credit then is due

That Parſons have been guilty of this cozenage by confederacie.

to ſuch an illiterate Aſſe as he is who preſumeth to determine the conception to a day, the ſexe in the wombe, the place where the party lives, and what Phyſick the party hath already taken, with ſo many other ſuch knaviſh abſurd cozenages, as I have not time, and ſhould (if time did permit) be aſhamed to relate. A learned Doctour, a much honoured friend of mine, told me that a Noble man (a patient of his) told him that he would undertake that this Jugler would tell by the Urine what Phyſick the partie had taken: And a Doctour of the Civill Law told me, that he went as a ſtranger to him (as he thought) and carried him his Urine, who ſo ſoon as he ſaw it told him that he had a pain in the right kidney, the which (as the Civilian told me) was true but yet that the Phyſician perceived it in his Urine, was lye; I dare ſay, that all learned Phy-

Another Dunce in Eſſex famous for this impoſture. That by this cozening he determineth the conception, ſexe in the wombe, and tells what Phyſicke the partie hath taken.

That he determineth a man to have a pain in his right kid-

Phyſicians will ſwear as much. This therefore muſt needs be done by confederacie, or elſe he had ſome accidental intelligence thereof, by hearing himſelf ſpeak of ſuch a thing long before, or elſe by hearing ſomebody elſe to ſpeak of it, which is little better then confederacie. Such advantages are often made uſe of, for moſt people are (when they come in company with a Phyſician) telling of their infirmities, which they be oft ſubject unto, and Phyſicians take more notice thereof then they are aware of, & remember to make uſe thereof when occaſion ſhall ſerve: Beſides, there is another trick, that Phyſicians have that live in great Countrey Townes, and have much Countrie practice, whereby they come to know the diſeaſe, as alſo how long the partie hath been ſick, without the ſight of the Urine and that is this, They never have any Urine

ney or left arme, by the ſight of the Urine, which cannot be done but by confederacie.

Another trick (not much unlike to confederacie) by which we come to know whose water it is, and the like, and may make the messenger believe the water shews us.

rine brought out of the Countrie but that (so soon as they have dipatched the messenger) they ask if any body else be sick in their Parish or neer about them, and so are often told that such or such have been thus long sick, and after what manner; and that they do mean to send to them very shortly; so that now they need to doe no more but ask the messenger where he dwelleth, but that he knowes the disease without looking upon the Urine, and can say (that this is such a ones Urine) as doth the forenamed Jugler, and the partie is thus or thus affected, although the Urine doe not shew it. By this confederacie hath much people been much deceived, and many ignorant Rascals have got much credit, who have much accommodated themselves to the humouring of vulgar people, and such as have not been able to discern the *fucus* or cloak of their cozenage;

but

but I hope that henceforward it will appear more plainly unto them, by this little which hath been ſaid to that purpoſe, ſo that I ſhall not need to enlarge my ſelf any further hereupon, for then I ſhould ſwell this ſmall Pamphlet unto a large volume. Read it therefore, and make uſe of it to that end it was penn'd, *viz.* (*non ut fallas, ſed ut fallentem evites*) not to cozen but to avoid the cozener. And ſo I will now proceed to ſhew you the lawfull uſe of the Uriue.

CHAP. II. X

That there is no judgement of diſeaſes to be given by the Urine alone, that the Phyſician ought not to give judgement of the Urine, before he have ſtrictly examined how the partie is affected: how this baſe cuſtome came up.

Obiect. Anſw.

YOu will now ask me: What is there no uſe of viewing the Urine at all? I anſwer no: there is uo uſe of viewing it alone, without the conſideration of other ſignes, ſymptomes and indica-

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indications of diſeaſes, which are not therein perceived: neither can a Phyſician preſcribe Phyſick (by the ſight of the Urine) with leſſe danger, than if (it being granted that purging would cure, and blood-letting would kill his Patient) he ſhould notwithſtanding caſt croſſe and pile which of theſe he ſhould appoint. You will further object, that you ſuppoſe that a Phyſician will not preſcribe before he have examined all circumſtances needfull for him to know. I anſwer, that no meſſenger can tell us that in all diſeaſes; though (oftentimes) in many caſes they can. Nay oftentimes they can not certifie us any thing how the partie is affected; but (with the very hazard of their lives) expect that we ſhould tell them what they ayle by the ſight of the Urine alone, and preſcribe them Phyſick accordingly. But let ſuch meſſengers learn to give their Phyſi-

Number Object. Anſw.

Phyſicians better inſtructions, or ſtay at home, unleſſe the Patient be contented to put his life upon ſuch a deſperat chance. You will further object, that every one is not able to undergoe the charge of ſending for a Phyſician, and then what ſhall they doe, if it be not convenient to ſend their water? To this I anſwer, that it is true, that every one is not able to reward a Phyſician (eſpecially in the countrie) for comming to ſee him, let therefore ſuch an one ſend for his Miniſter (who is of duty bound to doe it) to ask his counſell unto what Phyſician to ſend, and intreat him likewiſe to write how he is affected, what age the partie is of, of what ſex, of what conſtitution of body, the ſtrength of it at this preſent time, when the partie was taken ſick, and what other unuſuall ſymptomes the party now laboureth of: as whether he have a vomiting or looſneſſe, or be extreamly bound

Another Obiect.

Anſw.

bound in his body, and how long it is ſince he was at ſtool; as likewiſe whether he have a cough, or ſtitch, or can take reſt or no, or bleed, or ſweat, or be grievouſly pained in the body, and where the pain lieth, and whatſoever paſſion he ſuffereth: And then (on Gods Name) let them all ſend their Urine to a Phyſician. And let the Phyſician (before that ever he vouchſafe to look upon the water) ſtrictly examine all thoſe or the like circumſtances that I have named: Then let him take the Water and look upon it, and pronounce the diſeaſe: But if he take the water, and begin to pronounce a deſcription of a diſeaſe by the ſight of the Urine alone, before he have examined thoſe circumſtances; he makes but a fool of thee, and is (for his labour) but an impoſtour and a knave himſelf. I had no thought that this impoſture had crept into this

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Citie, or been connived at by thoſe that have power to ſuppreſſe it: But here it is ſo exerciſed, that ſome refuſe to be informed of thoſe circumſtances (to the end that they may purchaſe the more fame) till they have ſhewd their jugling skill upon the Urine. A friend of mine told me (very lately) that he carried his Urine unto a Dutch Doctour (naming the man) to have his judgement of it: Now this man was ſo faint and weak that he was fain to reſt himſelf three or four times by the way, & had his diſeaſe written more manifeſtly in his face than in his water; and now being arrived at the Doctours houſ, and admitted unto his preſence, he begins to tell the Doctour that he hath not been very well (which the Doctor perceivs very well by his countenance) a good while, and that he had made hard ſhift to come unto him;

him; and was ready, preſenting him his Urine withall, to declare unto him further how he had been affected; but this Butter-Box interrupted him, ſaying, I pray forbear to tell me any thing, yet I will tell your diſeaſe by your water: Was this (think you) an hard matter to doe, to tell the Gentleman (whoſe ſickneſſe was written in his fore-head, who had told the Doctour that he had not been very well a good while, and whoſe complexion and conſtitution of body ſhewed the Doctour what diſeaſes he was moſt ſubject unto) what was his diſeaſe? He might have done that without the Urine, though his patient had ſaid no more unto him: Yet to ſhew this Uromantick skill, to the end that his fame may be the more ſpread for the ſame, he takes the urine (though he diſcern no diſeaſe by the ſame) and pronounceth his opi-

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nion from it. I hope you will (in time) perceive you own errours, and their jugling who pretend knowledge of diſeaſes by the Urine; and ſo I have done with this jugling. I ſhould now anſwer another objection, and queſtion; and they are theſe, That it may be that I plead for the Phyſicians profit, to overthrow the judgement of Urines, that our fees may grow the greater for being ſent for: To this I anſwer, Let their monies periſh with them that think ſo, rather then I would be enriched by it. The queſtion is this, How this cuſtome of giving judgement of diſeaſes by it (ſince it ſhews no diſeaſe certainely) came up: To this I anſwer, That covetouſneſſe in the common people, to ſave their money (becauſe they ſaw Phyſicians to view the water at the Patients own houſe) cauſed them to ſend their waters likewiſe unto Phyſicians: And Pride in the Phy-

Object.

Anſw.

Queſt.

Anſw.

Phyſicians to ſhew more skill than ever they had learned out of their maſter *Hippocrates*, made this to become a cuſtome, which is become a very ſtrong plea. I could ſhew how this cuſtome might be as ſoon abrogated; but ſince I have no power to put it into execution, I leave it to them (whoſe power is ſufficient to ſuppreſſe it) if their care were correſpondent. I will now ſhew you your errours in the choiſe and change of your Phyſician, and give you ſome few directions for the choiſe of the moſt convenient Phyſician, for moſt men in their ſeverall places and callings, and according to their ſeverall abilities.

CHAP. XIII.

Errors committed in the choiſe & change of a Phyſician: Directions how to avoid theſe errors: Some Raſcalls nominated, who are uſurpers upon, & abuſers of the noble profeſſion of Phyſick, and the honourable Profeſſors thereof.

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THe errors that you commit in the choiſe of a Phyſician, are theſe: Either you chooſe an inſufficient man, for his knowledge of Phyſick; or elſe one, who (though he be ſufficiently qualified for his knowledge) is notwithſtanding nō fit Phyſician for thee. For the firſt, you are in time of your ſickneſſe led either by your own fancie, or by the perſwaſion of ſome friend, to ſend for, or ſend unto ſuch a man, who hath (they tell you) cured ſuch a one of ſuch a diſeaſe, when all other Doctours had given him over: or elſe becauſe he giveth out ſome great matters of himſelf, and diſableth all other honeſt learned Phyſicians, as doth *Trigge*, alias, *Markham*, who predicates of himſelf to ignorant people, that he was Batchelor of Arts in *Clare Hall*, and Pupill & kinſman unto Doctour *Butler* in *Cambridge*, a Maſter of Arts of Saint *Johns* in *Cambridge*,

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a Maſter of an Hoſpitall, and one of the Fellows of the College of the Phyſicians in *London*, and all theſe lyes: for he never was otherwaies then a Shooe-maker bred and brought up, ſave onely that he became a Laſt-maker; and is no other but an Aſſe (though he pretendeth great learning amongſt ſilly people) who underſtandeth not one word of Latine. This *Trigge* lives in a place called Captain *Royden* his lodgings over againſt the Cuſtome-houſe. Such another is *Butler* of Puddle Wharfe, a Glover, Fel-monger, or Sheepskin-dreſſer, who ſhould therefore be the better acquainted with the vertue of *Æſipus*, becauſe it belongs to his Trade; but yet I dare ſay he knows not what it is. Such another is little Doctour *George* another Shoomaker living about *Weſtminſter*. And one *Faſhions* an Horn-merchant, who furniſheth apothecaries with Harts-hornes, and

Stagge

Stagges-piſſes, and profeſſeth great skill in curing Conſumptions. To whom may be added *Donnington* in Moor-fields, who drencheth Aſſes (I doe not mean the long ear'd ones) as familiarly as he was wont to drench, Horſes and burn Children behind the eares for the Rickets. Unto ſuch Knaves, or elſe to Witches and Conjurers (whom you term cunning-men and women) you are carried (though they are the moſt vile and baſe ignorant Aſſes in the world) with more confidence than to the moſt learned honeſt Phyſician that can be. And then if you chance to recover, you impute the cauſe thereof to ſuch Raſcalls, never conſidering that it was Gods providence, not (as yet) to take this partie unto himſelf, and that this Raſcall Quack (for medicines uſed by an ignorant Quack, are ſaid to be poyſons; but being uſed by a skillfull Phyſician, they

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are ſaid to be Gods own helping hand) did not kill this partie, for it was (as they ſay) but hap hazzard; but if it happen that one of theſe Raſcals kill his Patient (for ſo it falleth out too often) and ſome of your neighbours or friends queſtion with yon, Why you made uſe of ſuch a Rogue; you are then as ready (to excuſe your foolery and wickedneſſe) to excuſe him too, and to ſay that the beſt Doctours cannot ſave a mans life when his time is come: and you think this is a ſufficient plea to excuſe your ſelves for not uſing the beſt means: You will not afford an honeſt man the like favour, who hath uſed the beſt means that Art could lead him unto, if his patient ſhould chance to die, and ſatisfie your ſelves (as you ought to doe) in this caſe, that it was Gods Providence, but proſecute him with all the ſcandalls, and ſlanders that you can, queſtioning with-

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all his skill, the which you are no more able to judge of than a blind man of colours. So much ſhall ſuffice to have ſpoken concerning the errours you commit in making choice of ſuch a one for your Phyſician, who hath not been lawfully called thereunto, nor is ſufficiently qualified with that knowledge, and thoſe Arts that neceſſarily conduce unto the making of a good Phyſician. Now you erre likewiſe in making choice of an able man, when you make choice of the K. or Q. Phyſician, who for their ſufficiency, it is not to be doubted but that they are skilful men; but yet in reſpect of their attendance at the Court, and their much imployment by perſons of great quality, they are not the beſt Phyſicians for perſons of mean condition; for they cannot give that due attendance unto ſuch a patient as his preſent neceſſity might require: Neither can you obtain his preſence when it is moſt deſired: And then you are conſtrained to call another, who (in reſpect that he knoweth not what hath formerly paſſed about the ſick party) knoweth not what to preſcribe without errour on his

Who are not to be choſen, although they be able.

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own part, and danger to the ſick party.

You erre likewiſe, when (being deſtitute of acquaintance with ſome able and convenient Phyſician for you) you make choice of a Phyſician by the garb and habit wherewith he is accoutred; that is to ſay, his Beaver Hat, his Pluſh-ſute, with his cloak of, or at leaſt, lined through with the ſame; his ſilk ſtockings, with all other ſuch ſuitable ornaments to deck his perſon: thinking, that there dwells Art alone, knowledge, and the Muſes, becauſe he is mounted upon the wings of Fame, which is no leſſe mendacious and deceipfull than an Harlot, or the Piſſe-pot; the one whereof feigneth diſeaſes, the other modeſty. You erre likewiſe, when (having haply made choiſe of an able and convenient Phyſician) you caſt him off, becauſe you doe not preſantly obtain the ſodaine effect of the deſired ſucceſſe. But *now to avoid* the errours of making choiſe of an inſufficient, or inconvenient Phyſician; Leave *Trigge*, and little Doctour *George* to their Aule, and (*Ne ſutor ultra crepidam*) let the Shoo-maker not preſume to goe beyond his Laſt; *Et Artem, quam quiſque norit exerceat*: Let every o-

(What Phyſicians are to be choſen.

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ther man exerciſe that Art and faculty which he underſtands, and hath been bred up in: and let mean people, let Kings and Queens Phyſicians alone, for thoſe great perſonages whom they are to give attendance upon, and liſten unto me a little, in directing thee in the choiſe of an able convenient Phyſician in the time of a violent and dangerous ſickneſſe. *Take therefore,* (and that in time) ſuch a Phyſician as is authorized and allowed, either by the Univerſities or by the learned college of Phyſicians of *London*; In the choiſe of ſuch a one, who is ſo allowed and approved of, have ſome reſpect unto his dwelling, and other imployments; and conſider with thy ſelfe, whether by remoteneſſe of place, or multitude of imployments, he can give that attendance, that thy need may require. For in diſeaſes of danger, it were very convenient that the Phyſician did ſee his Patient, (if it were poſſible) three times in a day: ſo he ſhould often obſerve ſomething or other in the ſick partie, that might divert him from his intended purpoſe, and direct him a ſafer way. Wherefore an honeſt neighbour is more convenient then a ſtranger remote, eſpecially for the meaner

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ſort of people, and thoſe who are ſo poor, that their purſes will not reach to the gratifying of a Phyſician for comming to ſee them with a fee: and let no man ſhake off his Phyſician whom he hath firſt entertained; but let him (if he pleaſe) take another Phyſician or more into conſultation with his firſt elected Phyſician, retaining him ſtill. Let this (in briefe) ſuffice to direct in the choiſe of a Phyſician, for I had no purpoſe to touch upon this ſubject, but onely to ſhew the fallacies and jugling, that is uſed in giving judgement of diſeaſes by the Urines, with the dangers that inſue the preſcribing of Phyſick by the ſight of the ſame alone. If I have not therefore ſatisfied thee in this latter, read Doctour *Cotta* his book, called, *A ſhort diſcoverie of the unobſerved dangers of ſeveral ſorts of ignorant and inconſiderate practitioners of Phyſick in England*, wherein he hath (at the latter end) very learnedly ſet down a deſcription of the true Artiſt, with directions for the Election of him in the time of ſickneſſe.

FINIS.